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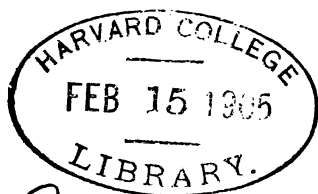


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CAITRÉIM
CONĠAIL CLÁIRINGHNEACH

o

MARTIAL CAREER OF
CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

PATRICK M. MACSWEENEY, M.A.

CHANCELLOR'S GOLD MEDALLIST FOR ENGLISH PROSE, ROYAL UNIVERSITY OF
IRELAND; AND

PROFESSOR OF MODERN LITERATURE IN HOLY CROSS COLLEGE,
CLONLIFFE, DUBLIN

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PREFACE.

IN the past no race was more ready than the Irish to give ear to the stories and legends of old. With certain limitations, that is still true of those who are privileged to be the custodians of our native spoken tongue ; but, unfortunately, cut off, as they have been, from all adequate opportunities of developing their native culture, they have got out of touch, more and more, with the great literary tradition which should be their peculiar possession. Of those who have lost their native language, the majority have settled down in the literary territories of the stranger, and, till but lately, seemed little disposed to return home again. To remedy this sad state of the national mind has been the glorious work which the men of the Gaelic movement have set themselves to accomplish. Were their efforts to cease even now, they would leave an indelible impress on the national mind of Ireland. But those efforts are not ceasing, and shall not cease. The intellectual exiles are returning to the old home of native culture, to enrich it, perhaps, with the spoils gathered in foreign literary lands. Like our hero Conghal, we shall have no objection to raiding our neighbours for literary spoil ; but, having done so, let us, like him, weary for the return to the beloved homeland, to lay at the feet of our mother Erin the results of intellectual achievement ; and let us, when in enforced exile, re-echo with him those great

sentiments which express the pent-up longing of a true Irish heart—

Ionannán tír an tír ón tír
 títíó go n-ionann a ngíall
 éirí go n-ionann a poirt
 innte ar áil liom béit anocht.

‘ Dear is yonder land in the west,
 Ulster of the many hostages !
 Ireland of the many strongholds
 In it I long to be to-night.’

To those who have never wandered in exile, and to those who have returned, I offer this brilliant product of the Irish Filé’s art.

It only remains for me to return my sincere thanks to those who have taken a practical interest in the publication of the *Caitréim*. To Dr. Kuno Meyer I am indebted not alone for help in the present case, but for kind encouragement in the past. To the Rev. J. Valentine, B.A., and Mr. Constantine Curran, B.A., I return my sincere thanks for help generously given, as well as to Mr. Osborne Bergin, B.A., who took a kindly interest in this work from the beginning. Like the other editors of the publications of the Irish Texts Society, I desire to acknowledge my indebtedness to the energetic interest which the Hon. Secretary, Miss Hull, has displayed in the production of this book. Finally, I wish to record my sense of the care bestowed upon the printing of the volume by the staff of the Dublin University Press.

PATRICK M. MACSWEENEY.

HOLY CROSS COLLEGE, CLONLIFFE, DUBLIN,

November, 1904.

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INTRODUCTION.

GENERAL REMARKS.

THE greatest of the Tales of the *Срлаоб Руадо* deal with the hero Cuchulainn, the Irish Hercules. Unlike the popular epics of other countries, such as the Homeric Poems, the Nibelungen Lied, or Beowulf, our early Irish Epos is in prose. This fact had an important influence on its growth, in giving to it a freer scope for the development of collateral sagas which were to deal with tribal heroes of less striking personality than that of Cuchulainn. He is, no doubt, "heros fortissimus Scotorum"; but, like the national heroes of Norse Saga, his supremacy "in feats of valour and dexterity" is but emphasised by the worth of those with whom he competed. The growth of epic legend reveals a uniform tendency, which might be expressed adequately enough by the well-worn phrase, "the survival of the fittest." The hero of the dominant tribe tends to appropriate to himself the qualities and virtues of his conquered brethren; and the result is a conglomerate of virtues sufficient to satisfy the most inordinate appetite for heroic perfection. An interesting feature, however, of Irish Epic is the variety and number of the minor sagas dealing with heroes of the second grade. The fact is a testimony to the individuality and independence of the tribal communities. How far we can recreate the tribal history of Ireland from the data afforded us by the Epic Literature has yet to be seen. No systematic attempt has been made to co-ordinate the

historic facts which undoubtedly lie hidden in our great literary romances. The solution of the problems connected with them will depend upon a thorough examination of the growth of the various tales, and a comparison not only of their language, but of the treatment of the different characters with which they deal. We may also hope that a more thorough comparative study of the antiquarian monuments scattered over the face of our land will bring the same support to the traditions embedded in our literary remains that the archæological discoveries in the domain of Roman and Greek Antiquities have brought to the traditions of their respective literatures. In addition to the manuscript tradition, we have, as Commendatore Boni remarked to me, the yet unopened book of monument tradition which lies sealed in the mound, the rath, the tumulus, and megalithic monuments to be met with in almost every townland in Ireland. The two lines of investigation are closely intertwined ; they must be followed out together and correlated, and the results are likely to be as striking as those which are revolutionising our views as to the reliability of the early legendary traditions of Greece and Rome. The sceptical attitude of a Niebuhr, or the more restrained one of a Mommsen, will be replaced by the constructive tendencies of the Modern School of Classical Archæology. If our remains, literary and archæological, are investigated in this sense, there can be little doubt but that a most interesting chapter shall have been added to the history of Early Western European civilisation. It is in view of this development that, in part, I offer this first edition of the *Caithréim Conghail*.

To the archæological specialist, of course, it belongs to supply us with criteria drawn from his science, which would enable us, on that score at least, to date approximately the subject-matter of our saga. From all sides as yet help is needed ; a linguistic editor cannot be expected to make an "excursus" into the domain of archæology in order to correlate its facts. Unfortunately, owing to the want of system-

atic study of our language, the two departments have been divorced, with consequent loss to each. How small would be the progress made in the discussion of the antiquarian remains of the Forum or the Acropolis were it not accompanied by a continuous correlation and comparison with the evidence drawn from Greek and Roman Literature.

THE CAITRÉIM.

The founding of Emania is to be taken as marking the rise of a tribal community in Ulster into a position of political importance. With the growth of tribal independence there also grew up a literary tradition based upon tribal myths and customs. Such must have been the beginning of the literature which set itself to glorify the Clann Rury and its heroes. The rise of Emania, the development of Ultonian power brought the northern clann into conflict with the other tribal communities, and, above all, into conflict with that one which claimed and exercised a hegemony over the rest, that of the Ardrigh at Tara. In this stress of competition between the early tribes, which has its counterpart in the early history of all races, as, for example, in the so-called Heptarchy in England, or, better still, in the early struggle of the Latin tribes against their neighbours, is to be found the political motive underlying the Early Irish Romances and Sagas.

The Táin Bó Cuailgne points emphatically to the hostile relations existing between the Ulster and Connaught tribal communities. The story of Conghal points as emphatically to strained relations between Tara and Emania. This point of view suggests to us an answer to the question: "What place do romances like those of Conghal Cláiringhneach hold in the Red Branch Cycle?" To answer such a question we have to distinguish between those sagas which have a political

import and those which have not; between those which represent, for example, the raids of one tribe upon another, such as the Táin, and those which seem to be simple, spontaneous *jeux d'esprit* of seanchaidhe or filé. To the latter class belong works such as the Adventures or Eachtra of Teig, son of Cian, or the Voyage of Snedgus and mac Riaghla, or the Voyage of Maeildun. It is to the former class our story belongs; and with that type we have more particularly to deal here.

Whatever may have been the date of the final redaction of our story, it is clear that the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster. Chronologically the saga belongs to the pre-Cuchulainn stage of the Red Branch Cycle. A reference to Gilla-Coemain's poem, quoted in Add. Notes to p. 2, at the end, will show the regnal sequence which ascribes Conghal's reign to the year 177 B.C. As I have pointed out elsewhere, the regnal sequence is not disturbed by the fact that in the Synchronisms, ascribed to Flann of Monasterboice, in the Book of Ballymote, his "floruit" is given as B.C. 81-51. The discrepancy is accounted for by the fact that the attempt to harmonise the traditional regnal sequences with Biblical and classical chronology was bound to lead to different results according to the starting-point taken. The important thing, however, is that, though the chronology may be wrong, the sequence may be right. I would adduce in support of this the peculiar fact that, though the redactor of our tale must have been acquainted with the chronology of Gilla-Coemain's poem, as is evidenced by the quotation at the end, which is based upon that chronology, the relation of Conghal to such well-known heroes of the Red Branch Cycle as Fergus mac Rosa, Conall Cearnach, and Cét mac Maghach, tends to support the date of the synchronisms as the more correct one. The following regnal sequences from Gilla-Coemain's poem, and from the synchronisms (*vide* Todd Lect., vol. iii.,

ed. Mac Carthy), illustrate our remarks. The dates in some cases are approximate "floruits."

GILLA-COEMAIN (LL.).

KINGS OF IRELAND.

(*Regnal Dates those of Initial Years.*)

B.C.

192	Lughaidh Luaighne.
177	Congal Cláiringneach.
162	Duach dalta Deaghaidh.
153	Fachtna Fathach.
137	Eocho Feidlech.
125	Eocho Bithe (or Airem).
110	Eterscel.
105	Nuada Necht.
105	Conaire (seventy years).
	Interregnum of five years.
30	Lugaidh Sriabhínderg.
4	Conchobar.
3	Crimthand.

BALLYMOTE SYNCHRONISMS (P. 12 B).

(MACCARTHY, 'B' TEXT.)

(*Regnal Dates those of Final Years.*)

KINGS OF IRELAND.		KINGS OF ULSTER.
B.C.		
89...	Lughaidh Luaighne.	Fiach, son of Fiadcu.
		Conghal Cláiringneach (?).
		Duach.
81-51	Conghal Cláiringneach.	{ Findchad, son of Bac.
	(Duach).	{ Conchobar Mael.
		Cormac, son of Laitech.
51-44	{ Fachtna Fathach.	{ Mochtu, son of Murcoru.
	{ Eochaidh Feidlech.	{ Eochaidh Airem m. Daire.
		Eochaidh Salbuidhe.
42	Eochaidh Airem.	Fergus mac Leide.
34	Eterscel.	(Initial year 42 B.C.)
27	Nuada Necht.	
27	Conaire Mór.	Conchobar.

I give further lists for comparison from the Book of Ballymote (MacCarthy, 'A' Text, p. 9), Tighearnach, and Four Masters in appended footnote.¹

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eocho Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eocho Airem is the variant for Eocho Bithe of LL. in the Ballymote copy of the poem; and this may be due to the influence of the Ballymote synchronisms on the regnal sequence of the poem.

It is clear, then, that we have in the synchronisms a more rational chronological basis for our saga than in Gilla-Coemain's poem. By no effort could Conghal's date of 177 B.C. in the latter be made to tally with the accepted dates

¹ BALLYMOTE SYNCHRONISMS (P. 9), (MAC CARTHY—A TEXT).

Kings of Eamain.

(Regnal Dates those of Initial Years.)

B.C.		B.C.	
307	Cimbaeth mac Findtain.	117	Fiach mac Fiadhcon.
279	Eochaidh Ollachair.	72	Findcadh mac Baic.
259	Uamancenn mac Coraind.	72 (?)	Conchobar Mael.
239	Conchobar Rod mac Catair.	60	Cormac Loigthe.
209	Fiacha mac Feidlimhthe.	32	Mochtai mac Murchoradh.
193	Daire mac Forgo.	29	Eochaidh (Airem) mac Daire.
122	Enna mac Roethech.	24	Eochaidh Salbuidhi.

Following on this, we have Eochaidh Salbhuide's death synchronised with the fourteenth year of Octavius Caesar; and with the fifteenth year of Octavius Augustus is synchronised the beginning of Conchobar mac Nessa's reign. The 'A' Tract has, therefore, no mention of Fergus mac Leide, and thus differs from the 'B' Tract, as seen by regnal list therefrom. As Dr. MacCarthy has shown, the 'A' and 'B' Tracts are the substantial sources of the pre-Christian portion of Tighearnach. The following regnal sequence from Stokes' "Tighearnach" (*Revue Celtique*, vol. xvi.) includes Fergus mac Leide, and shows that Tighearnach's list is a composite of the two:—Fiac mac Fiadhcon, Findchad mac Baicci, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Eochu mac Dare, Eochu Salbude mac Loch, Fergus mac Leti, Conchobar mac Nessa. It is about time that works purporting to be authoritative should cease ascribing to Tighearnach the opinion as to the uncertainty of Irish annals before the reign of Cimbaeth, which he simply transcribed from the 'A' Tract. To this tract is also due his fundamental synchronism of the first year of

of Fergus mac Leide, Fergus mac Rosa, Cét mac Maghach, Eochaidh Salbhuidhe, and Bricne (Bricriu). The supposed date of the Cuchulainn Cycle must have been well known to at least the principal redactor of the tale; and it is improbable that he should have taken the poem of Gilla-Coemáin as the basis of his recension. I believe, therefore, that the quotation at the end of the CAITRÉIM from the poem is in illustration of the saga, apart from the chronology, and that it and the poem had nothing to do with suggesting the subject-matter of the saga. I believe the saga, as regards the grouping of the characters, to be independent of the Biblicised regnal chronology, and to be an independent witness to the native sequences.

We have no reason to doubt the tradition of a revolt

Cimbaeth with the eighteenth of Ptolemy. As in the case of the Four Masters, Tighearnach's lists are to be considered in the nature of a synthetic judgment, based upon a combination of documents, many of which have been lost. For this reason he has a value partially independent of the extant sources. I regret that considerations of space forbid me to discuss further the interesting problems raised by these Tracts. I have given, however, sufficient to illustrate the matter in hand.

THE FOUR MASTERS.

Kings of Ireland.

A.M.

- 4881 Nia Sedhamain.
- 4888 Enna Aighneach.
- 4908 Crimthann Cosgrach.
- 4912 Rudhraighe.
- 4982 Innatmar, son of Nia Sedhamain.
- 4991 Breasal Boidhiobhadh.
- 5002 Lughaidh Luaighne.
- 5016 (Lughaidh slain by Conghal.)
- 5017 Conghal Cláiringneach.
- 5031 (Conghal slain by Duach.)

A.M.

- 5032 Duach dalta Deadhadh.
- 5042 Fachtna Fathach.
- 5058 Eochaidh Feidhleach.
- 5070 Eochaidh Aireamh.
- 5085 Ederscel.
- 5089 Nuadha Necht.
- 5091 Conaire Mór.
- 5161 (Five years' Interregnum.)
- 5166 Lughaidh Sriabhnderg.

Whilst I am aware that the Four Masters have not an independent authority, none the less their list is the result of a synthetic judgment, based not alone upon the historical documents known to us, but also upon ones which have been lost, as well as, we may presume, upon an historical tradition, of which they were, in all probability, the last authoritative custodians.

associated with the name of Conghal Cláiringhneach against the Ardrigh in the first century B.C.; but the rise of the saga itself synchronised probably with the struggles between the provincial rulers for the kingship of Ireland in the eleventh and twelfth centuries, the age of the "kings with opposition."¹ Our present tale is but one of a great number concerning Conghal which have disappeared. We have on this point the testimony of the Annals of Clonmacnoise, which say:—"He (Conghal) did many notable acts of chivalry, as there are volumes of history written of his hardiness and manhood." It was the political situation in the eleventh and twelfth centuries that fostered the growth of the Conghal saga. There is nothing strange in this. An excellent parallel is afforded by the great French epic, the "Chanson de Roland." The struggles of Christendom against the Saracen found its finest epic exposition in the glorified personality of Roland. In the age when the Conghal saga was in process of formation the French Carolingian saga was receiving its final form; and we have in the latter an interesting example of how a partly historical episode may be bent under changed conditions to serve a new purpose. As is well known, the original and obscure Roland of Charlemagne's days was not cut off by Saracens, but by Gascons at Roncevaux. What was wanted, however, in the eleventh century was not the glorification of a hero fighting against those of his own faith, but of a hero who would embody the spirit of the Crusaders in their attack upon the hated Infidel. Hence we have, as a result, the hero who was, in fact, the victim of an ambush laid by those of his own faith, raised to the position of the martial representative of western Christendom in its attack upon the Pagan horde that

¹ Though Conghal has reason to revolt against Fergus mac Lede as well as against the King of Tara, Lughaidh Luaighne, the *animus* of the tale is obviously diverted from Fergus to Lughaidh. Any attack on the Ultonians is deprecated, and the guilt is laid at the door of the King of Tara. For specific evidence of this, *vide* the following passages:—pp. 15, ll. 13-15; 51, ll. 15-17; 99, ll. 28-31; 101, ll. 1-18; 171, ll. 13-15; 181, ll. 12-29; 183, ll. 3-8; 187, ll. 4-11, 29-33.

pressed in upon it. And so in the Conghal saga we have the spirit of a later age reflected in a past historical tradition, without, however, a distortion of the historical character of the saga. There was no necessity for it, for the general spirit of the saga was in thorough sympathy with that of the eleventh and twelfth centuries.

CRITICAL STUDY OF THE CAITRÉIM.

In shaping his story the Irish seanchaidhe did not hesitate to press into his service the available material to hand. His primary object was to tell a story with or without a purpose. Critical harmonising of his material was not to be thought of. The most that could be expected of him was to smooth over abrupt transitions, and remove, as far as possible, apparent incongruities. Of this, as we shall see, we have excellent examples in the CAITRÉIM. A reference to the Analysis of Contents will show that the saga is composed of five striking divisions, which I shall call respectively—the Emain-Tara episode, the Rathlin episode, the Lochlann or Over-sea episode, the Arthur episode, and the Οηζαιν βρουιζνε βοιρθε, or ‘Harrying of Bruighen Boirche’ episode. Taking these episodes as they occur, it is not hard to see that in the Emain-Tara episode (Part I.) we have the nucleus of the original Conghal tradition. The hero has not yet outgrown his native surroundings. The events are confined to Ireland; and the archæological trappings, such as chariots, &c., point to an early tradition. The form is that of the well-known tales of the Cuchulainn Cycle. As to the matter, there is, of course, always the possibility of assuming it to be the outcome of the imagination of a seanchaidhe working on the material of other sagas. But the acceptance of that position would go to prove too much; and strong positive evidence would be required before receiving it. In the Emain-Tara episode we have a body of individualised tradition which, whilst modified

no doubt in transmission, has come down to us from the so-called pre-historic period. Further, it must not be too readily assumed that the similarity in the descriptions of Emain, of Tara, of the personal appearance of the warriors, of their manner of waging fights, nor yet the use of stock-proverbs and literary chevilles, or tags, goes to prove that the underlying tradition is artificial. Strong individualistic style was unknown in these days. The simple historic fact had from the nature of the case to be enveloped in the traditional literary form. Again, this similarity in expression had its counterpart in similarity of custom. We may be sure, for instance, that the Irish warriors for hundreds of years adopted the same system of seating-arrangement in their drinking-halls. This is so well known that it is scarcely necessary to recall it. Like the warriors in the Norse sagas and in *Beowulf*, the Irish warriors ranged themselves in order of precedence on the benches in the rush-strewn hall. There were no great changes in fashions in those days; and so we find repeated in our sagas with almost tiresome monotony the descriptions of such things as the seating of the warriors. But the monotony is the monotony of fact, rather than of borrowing.

I have said above that the events in Part I. are confined to Ireland. They are, furthermore, confined to practically the north-east part of it, embracing the country stretching from Tara to the Boyne, from the Boyne to Armagh (Emain), from Armagh to Coleraine, and from Coleraine to the Bann mouth and Dunseverick—in fact, the country lying along what must have then been the great highway from Tara to Emain (Armagh), and thence to the sea-coast at the Bann mouth. Along this line we have the three chief residences of Tara, Emania, and Dun da Beann (Mount Sandel, near Coleraine). Part I., though containing the simple historical tradition concerning Conghal, seems to have a double element in it. It appears to me that in the introduction of Fergus mac Rosa (p. 34), and the episodes connected with him, a new

stratum of incident appears. In the *Διόεθ Ƴερζυρδ μις Ƴέιροε* (Death of Fergus mac Leide), published in "*Silva Gadelica*," we have a reference to Fergus mac Rosa (Eng. Tr., p. 285). There Fergus mac Leide, when dying, prophesies that Fergus mac Rosa is to succeed him as a fitting lord to receive his sword. Here Fergus mac Leide and Fergus mac Rosa are contemporaries, quarrel, and Fergus mac Rosa joins the rebellious Conghal. It is to be noted that Fergus mac Rosa is not amongst those mentioned as being at Emain on p. 4 of our Text. He is first introduced to us on Fergus mac Leide's return to Emain from Tara. Here we have the juncture of the Fergus mac Rosa stratum with that of Conghal, which leads up to the incident of the Destruction of Dun da Beann, and the Battle of Aonach Tuaighe. The destruction of Dun da Beann is not essentially connected with the Conghal incidents; but it is skilfully worked into them by the insulting reply which Niall Niamhglonnach sends to Fergus mac Rosa whilst in the company of Conghal (*vide* pp. 47-51). In the Battle of Aonach Tuaighe the two streams of incident are merged.

The order of the episodes in our Text is as follows:—Part I., the Emain-Tara episode; Part II., the Rathlin episode; Part III., the Lochlann episode, Arthur episode, and Destruction of Bruighen Boirche episode. We have discussed the characteristics of the Emain-Tara episode; and, for reasons presently to be seen, we shall now proceed to discuss the last episode of all, that of Bruighen Boirche. The link between this episode and the Arthur episode which precedes it is supplied by the incidents narrated on pp. 166-7, which bring Conghal back to Ireland to find his enemy, Fergus mac Leide, in the house of Eochaidh Salbhuidhe at Ƴρυιζεαν Ƴοιρće. Then follows the Ορζαιν Ƴρυιζνε Ƴοιρće, or 'Harrying of Bruighen Boirche.'

In the list of Tales which formed the equipment of an ollamh, to be found in the Book of Leinster (*circa* A.D. 1150), p. 190a of facsimile, we have the entry of an Ορζαιν Κατρδς

ḃoirche. O'Curry published this list in the Appendix to "MS. Materials," p. 591, and appended to the above entry the following remark :—" This tale (the *Orghain*) must be a part of the Triumphs of Conghal Clairingnach. Of the last-mentioned piece there is a copy in the MS. classed H and S, No. 205, R.I.A. (*i.e.*, 23 H. 1 c., Academy classification)." M. D'Arbois de Jubainville in his "Essai d'un Catalogue," page 85, speaking of the *Caitréim Conḡail Cláirínḡnḡ*, says :—" Elle semble être un développement moderne de la pièce intitulée *Orghain Caitréach ḃoirche*." A critical study of the text shows that neither of these statements can stand. In the first place, it is utterly improbable that the whole *Caitréim*, covering 191 pp. (text and translation), is a development of an incident brought in at the end, and occupying only 21 pp. (text and translation). Furthermore, the relation of the *Orghain* episode to the others shows that there is not a question of development from, but of assimilation to, the other Conghal episodes.

O'Curry seems to think that the Book of Leinster *Orghain* was part of an older version of the *Caitréim Conḡail*. Of course he did not mean part of our present version, with which he was well acquainted. O'Curry's position would be this—that at the time the LL. list was drawn up there was a *Caitréim Conḡail* containing the *Orghain*, and that this latter formed one of the great tales to be learned by every ollamh. The *Orghain* was well known. It is to be found in the list in LL. and T.C.D., H. 3, 17 ; and in the list in Bodleian Rawl. B. 512 ; Brit. Museum, Harleian 5280 ; and 23 N. 10, R.I.A.

Could it be possible, then, that the *Orghain*, so well known from the twelfth century onwards, could have formed a mere part of the *Caitréim* of which there is no mention whatever ? The solution of the problem does not lie in that direction. Returning for a moment to the Bruighen Boirche episode, we find that it has this in common with the Emain-Tara one, that its *venue* is in Ireland, in the Mourne mountains and district.

This gives it a claim to earliness of date, similar to that made for the Emain-Tara episode. To that claim there can be no objection in general, in view of the known fact of its existence, in some form or other, in the twelfth century. But the question is as to the form. Is this short episode in our text a full representative of the well-known *Ortgáin* of the twelfth century? I believe not. I believe it to be a modernised synopsis of the older version, which itself was an independent tale, and that it is an addition to the earliest Conghal saga. I shall return to this point in summarising.

Having discussed so far the last episode, I shall now deal with the others, taking the order of the text. After the Emain-Tara episode, to which belongs the sub-episode of Niall Niamhglonnach, comes the Rathlin episode, Part II. (pp. 70-101). This episode attracted the attention of two learned Irish historians and antiquaries, the Rev. George Hill, author of the "History of the MacDonnells of Antrim," and the Right Rev. Monsignor O'Laverty, P.P., of Holywood, Co. Down, and author of a "History of the Diocese of Down and Connor" (4 vols.). An English translation of it is given by the Rev. G. Hill in the Appendix to his work. I find, however, no mention of the translator; but the translation gives the substance of the episode with sufficient accuracy, though with mistranslations of individual words. Monsignor O'Laverty has given a synopsis of the episode in dealing with Rathlin in his History, vol. iv., pp. 380-384. Both these writers were struck by the remarkable fidelity of this episode to the topography of Rathlin. In the additional notes to p. 101, I have quoted the remarks of Monsignor O'Laverty. The Rev. George Hill writes in the same sense, and surmises as to the historic truth of the narrative.

The link between the Emain-Tara episode and this one is indirect. After the Battle of Aonach Tuaiḡhe, we have, in par. xxvii., the customary bind or link in which the *píle* suggests the journey over sea, and thus prepares the way for

the Lochlann episode. Between the two we have the Rathlin episode interpolated. To bring about a connexion between Conghal and King Donn (or Rigdonn) recourse is had to a supposed bond of marriage between Conghal and King Donn's daughter at the first council in Emania, though of this there is no mention in Part I. If we eliminate Part II., and join the passage ending with *εισι η βασις 7 βασιλευς βασις*, p. 68, to the words *αυθεντικ [Congal] η η-α μιντις*, p. 101, we have a perfectly harmonious narrative.

The Rathlin episode, Part II., evidently contains a traditional account of an attack upon Rathlin. This account has been recast and reset by some one thoroughly familiar with the island. As Monsignor O'Laverty says—"Whoever wrote the tale must have resided in Rathlin." Here we have a clue to the home of, at least, the last redactor of our saga. There is no doubt, I think, that the whole *Χαιτηριμ* was brought together by an Ulsterman and in the interest of the Ulster party at one time or other. I believe there is further little doubt that the last chief redactor of the *Χαιτηριμ* lived in Rathlin or its neighbourhood, and that Part II., or the Rathlin incident, represents the embodiment by him of a new episode in the *Χαιτηριμ*. This accounts for its peculiar relation to the other episodes noted above. Whatever may be said of King Donn, the apocryphal character of Nabgodon mac Ioruaith, king of the mythical land of Uardha, the land of the cold, is certain. Nabgodon mac Ioruaith is simply the early Irish form of Nabuchodonosor, son of Herod. Outside of Conghal's followers the names are suggestively vague. We have Nabgodon, a Biblical one; Uardha, a mythical land; *Βεβρο*, a probable mistake for the common name *Βεβρις*; *Θοριγγλαν* (Clean-fist), and Rigdonn (Brown-wrist), and Taise Taoibhgeal, a name of quite common occurrence in the sagas. A conglomerate of artificial names to which the historical ones of the Emain-Tara episode have been wedded. I think it is clear that the episode was introduced by the last principal redactor

of the CAITRÉIM in illustration of the topography of his native district. This sufficiently accounts for its wonderful fidelity to that topography, and the graphic character of the narrative.

In Part III. we have the last three episodes—the Lochlann episode, the Arthur episode, and the Bruighen Boirche episode. As we should expect, the Rathlin episode ends abruptly (p. 101); and the Lochlann one is introduced by the bald phrase—"lomcturδ Conḡail innirteari ronn rcéal oile"—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—"Ir leir do cuit Nδbḡδoon mac Iorudair, rí na h-Uδrδa"—interpolated on p. 102 to give colour of connexion with Part II. After that the Rathlin episode disappears from the tale.

The Lochlann episode seems then to have been originally connected with Part I. It is quite in the manner of the Post-Norse additions to our early tales. The result of the Norse invasions of Ireland was to familiarise the people with the stories of the Norseman's sea-journeys and raids. They intermarried amongst the Irish, as is evidenced by the frequent occurrence of Norse names, such as Amlaff and Harold (Aralt), in our Post-Norse genealogies. Irishmen were not unfamiliar with their language, and borrowed certain words from them, as, for example, the words rcuipmānn, 'a steersman or pilot,' and δcārroio, 'an anchor,' which occurs in our own text (*v.* Glossary). The result is that there is scarcely a tale in our great Middle Irish MSS. but contains a reference to Lochlann. Strange and weird stories passed amongst our people of these fierce foreigners from over the sea, and gradually there was added to the local feats of the heroes of the Cuchulainn Cycle that of a journey to Lochlann in quest of booty and adventure. Such is the origin of the anachronism of introducing a journey to Lochlann into a tale about a hero who lived in the first century B.C. The question as to the original meaning of Lochlann does not touch the argument, for there

can be no doubt of its equation to the home of the Norseman in the present case.

As we have seen, then, the Lochlann episode is accounted for by the influence of the post-Norse literature. Into this episode there is worked some of the stock-in-trade of the seanchaidhe, such as the Mountain of Fire, the Chain Feat, the Three Brothers Incident, the Fight with the Wolves (oncom), and the Magic Birds; and these being exhausted, we arrive at the Arthur episode (p. 150).

The introduction of the British Arthur into Early Irish literature seems, as far as we know, due to direct intercourse between Briton and Celt, and to the knowledge of the works of Nennius amongst the Irish. Of the *Historia Britonum* of Nennius, Irish versions are to be found in the Book of Ballymote; H. 3. 17, T.C.D.; Book of Lecan, Book of Hy-Many, and Leabhar na h-Uidhre. The Leabhar na h-Uidhre fragment has been edited by Rev. Dr. Hogan, S.J., in the Todd Lectures, vol. vi.; and an edition based on the whole set was published by Todd for the Irish Archæological Society. It is not certain that the name is primarily derived from that of King Arthur. Other and earlier Arthurs may have contributed to spreading the name. The solution of the question belongs to the Arthurian problem; and we have not time or space to discuss it here. I have given in Additional Notes references to a number of Arthurs in Irish sagas, which are sufficient to show how the name spread. Whether we are to take Arthur mac Iubhair as meant for Arthur, son of Uther Pendragon, or not, we have little means of deciding. If we did, the anachronism it would create could be explained in the same way as that connected with Lochlann, to which we have already referred. However that may be, the Arthur episode, as here developed, contains the popular folk-tale of the mysterious birth of a hero, and his ultimate recognition by his father. In this case the seanchaidhe boldly adopts the name of the famous son of Conn Céd cathach, Art Aoinfhear

(or the Lonely), as that of the son of Arthur, the reason being, we may presume, the connexion between the sounds of 'Art' and 'Arthur.' In fact, on p. 156 we have Art Aonfhear dubbed Arthur Aoinfhear, though elsewhere Art Aonfhear. The incident of the hosteller's three sons who wished to pass as sons of the King of Britain has an excellent parallel in the similar tale of the King of Britain's son to be found in the *Feast of Dun na n-Gedh*, ed. by O'Donovan, Irish Archaeological Society. The tale describes the journey of Conghal Claen in Britain, the discovery by the King of Britain of his own son, Conán Rod, and the confounding of the three warriors, who desired to pass off as his real sons (pp. 65-75). The link between the Lochlann episode and the Arthur one is supplied by the homeward journey of Conghal. What more natural than that his journey homeward should bring him to Mull, and Islay, and Cantyre, and thence into North British territory! In connexion with this latter district it is well to note that the Arthur saga is connected topographically with two districts—(1) the north-western Brythonic district, covering the western half of southern Scotland, and northern England; (2) south-west Britain (the romantic element of the legend being located in South Wales as early as the eighth century). It is with the former district our Arthur episode deals. An interesting account and suggested solution of the relation of the Arthur saga to Irish literature is to be found in Mr. Alfred Nutt's Essay on "The Celtic Doctrine of Re-Birth," pp. 22-37. The scientific solution of the problem which it raises can scarcely be reached till the chief or all the passages in our sagas are brought together and compared. I trust that our text may not be without value for the study of that much-discussed question. We see, therefore, what are the general sources of the Arthur episode, the introduction of which into any saga that grew up between the years 1100 and 1600 need cause no surprise. Nor did it offer any topographical difficulty in relation to the Lochlann episode, for as

We have already discussed the relation of the last episode, the *Orghain Bruighne Boirche*, to the *Emain-Tara* one. We saw how much they had in common with one another, that they were, in fact, indigenous, springing out of the traditions derived from the Pre-historic Period. We have now only to consider its relations to the *Arthur* episode. Topographically no difficulty offered itself in linking the *Arthur* episode to the *Bruighne Boirche* one. Our hero, having reached North Britain on his homeward journey, had no difficulty in landing conveniently near *Benn Boirche*! The link is then supplied by his asking where is *Fergus mac Lede*, his enemy; and finding him in *Bruighne Boirche*, he proceeds to attack it. Then follows the *Orghain Bruighne Boirche*, or 'Harrying of *Bruighne Boirche*.' As we have seen, the original *Orghain* was an independent tale, and I may be permitted to hazard here an opinion as to the use made of it in the present text. There are four leading characters to take into account, viz., *Conghal*, *Fergus mac Lede*, *Art Aoinfhear*, and *Boirche Casurlach*. In what relation do they stand to the lost *Orghain*, and to the present version? I believe the original *Orghain* did contain a reference to *Conghal Cláiringhneach*, and that on that account it passed into the composite *Conghal* saga by assimilation. *Boirche Casurlach* essentially belongs to the lost *Orghain*. As to *Fergus mac Lede* we have no means, so far as I can see, of deciding, though his use in the link-episode suggests artificiality. As to *Art Aoinfhear* I think there is no doubt but that he is an intrusion from the present *Arthur* episode. Not alone that, but the slaying of *Boirche* has been cleverly transferred to his shoulders instead of *Conghal's*, possibly in dislike of laying to *Conghal's* account the slaying of a fellow-Ulsterman. Having performed this feat, it is not to be wondered at

that he suddenly disappears out of the tale in the middle of the fight. Conghal says to him : " Success and blessing, and proceed forthwith to your own country ! " (p. 175). A few lines further on we are assured that " he (Art Aoinfhear) assumed the kingship of Britain afterwards, so that in that way Conghal is contemporary with Art Aoinfhear." The necessity for the synchronism is obvious. As to Torna mac Tinne King of the Saxons, who is carried over from the last episode, he is disposed of by the famous Leinster King Mesgedra, and a poem composed in honour of the event ! (par. lxvii.). The tale finishes with Conghal's journey to Tara against Lughaidh Luaighne, and the slaying of the latter by Conghal. This incident is supported by the annalistic accounts, and by the poem of Gilla-Coemain (*vide* Add. Note to p. 2). Conghal ends his career by becoming King of Ireland, and pardoning Fergus mac Lede, whose death by the sea-monster is narrated in the tale *Διόεο ƒεργυρα*, published in " Silva Gadelica."

I shall now sum up the results of this rapid analysis of our saga. In connexion with Conghal there are found in our text two distinct traditional historical " nuclei "—the Conghal-Lughaidh Luaighne tradition, and the Conghal-Boirche Casurlach tradition. These were at first independent of one another, the latter being the earliest to be reduced to writing, and was contained in the lost *Ορζαν Κατρὰς Βοιρχε* referred to above. The Conghal-Lughaidh Luaighne tradition came into prominence in a time of conflict between Tara and Ulster, and is to be regarded as in the nature of a political pamphlet. It formed the " nucleus " of the present *CAITRÉIM* by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost *Ορζαν Κατρὰς Βοιρχε*, with the modifications we have suggested above. The last chief redactor of the tale added the Rathlin episode in illustration of the topography of his native district.

I may end this analysis by quoting the following words

of Mr. Alfred Nutt in his Essay (pp. 130-131), attached to the "Voyage of Bran," edited by Dr. Kuno Meyer, on the difficulty of dating Irish Romance : "The reader has now, I trust, some idea how difficult and complex a task it is to assign any particular portion of the Irish mythic or heroic corpus to the age when it first passed from the oral into the written form, to determine how far the extant text represents that original, what, if any, have been the modifications it has undergone, and what the cause of these modifications. The annalistic framework cannot be taken as an unerring guide. To cite one instance. Stories are told of kings assigned by the annals to periods long antedating the era of Conchobar and Cuchulainn, which are manifestly far more modern in tone and style than the chief tales of the Ultonian Cycle. Indeed, the past history of the land would seem at one time, and by one school of writers, to have been looked upon as a convenient frame in which to insert numbers of floating folk-tales. But the Ultonian Cycle must before then have assumed definite shape ; it is, in tone and temper, like all other great heroic sagas, essentially tragic, and contrasts strongly with the playful and fanciful romance of so much else in Irish story-telling. Yet the guidance of the annals cannot be lightly thrust aside as worthless. I have noted the fact that whilst the marvellous is as prominent in the sixth- and seventh-century kings' lives as it is in those of earlier monarchs, yet it is Christian and not Pagan in character. This cannot be set down to design, and can only arise from the fact that some stories, at least, were told about Pagan kings before Christianity came to Ireland, and were too firmly attached to them to be passed over."

LITERARY STUDY OF THE TEXT.

In the analysis which I have given of the *Caithréim*, I should by no means wish to be taken as in any way minimising the artistic effect of the story as a whole. One thing the Irish seanchaidhe or filé could do supremely well, and that was—tell a story. From childhood he was accustomed to hear them; not a winter's evening passed over without some new effort of the seanchaidhe's art being revealed to him; and when he came of age to adopt the profession himself, he was already well on the road to perfection. The art and its practice are not yet dead in Ireland. A few years ago, cycling along a mountain road in Muskerry, I chanced on a group of stalwart young men, and asked whither they were going. They told me they were going "sgoruidheacht-ing," which meant that their destination was beside some turf-fire in a farmer's house to pass the evening in story-telling and other forms of amusement. With the passing away of political independence, however, the memory of the old martial heroes of the race tends to become faded, and the element of folklore and mere humour to increase. When the Conghal saga was composed, the nation was full of buoyant political aspiration, and its intense military spirit is reflected in the sagas which it then resuscitated. From the point of view, therefore, which the seanchaidhe set before him, I think the *Caithréim* is a work of high perfection. The incidents are full of dramatic force, and are so correlated as to sustain interest to the end. When we yield our imaginations to it, free from the bias and predilections of the almost morbidly introspective literature of to-day, we are conscious of a certain simple robustness of imagery which possesses a singular charm of its own. The scenes at Emain and Tara seem to me especially to excel in dramatic motive. The situation created by the choice of

Fionnabair forms the spring of the whole action, and the scene between her father and herself at the Heroes' Well stands out with cameo-like clearness. Beside this picture we may place the companion one of the death of Craobh, with the highly chivalrous note introduced by the action of Fergus.

No reader of the story can complain of its want of incident. One of the characteristics which make the *Caithréim* a splendid representative of our early epic literature is the embodiment in it of so many different *genres*. From the severe simplicity of the Emain-Tara episode, we pass to the richer colouring of the Rathlin one. For this quality few passages in our literature will stand beside that which describes the night attack on Rathlin. The gleam of the lights over the dark waves that seethe round the turbulent Breacan's Caldron, the lapping of the waves against the prows of the on-coming ships of Nabgodon, the heedless mirth of the warriors whose shields and spears hang above them in the drinking-hall, the exit of Fergus to meet the approaching foe, attain in the simplest way the effects of painting. It seems to me as if we had in this episode the introduction of that subjective note that is so strong a mark of modern literature. We feel in it something of the emotional personality of the writer. It is a kind of earnest of what the epic literature would have developed into had it continued.

In his appeal to his audience the Irish seanchaidhe could never neglect the wonderland of Folk-lore. Whatever be the grand names and theories modern folk may weave about it, the folk-lore of the world finds its ultimate sustenance in the child-like imagination of those who have not a scientific or real explanation to offer of the mysteries of the universe. They have not, for example, reduced the conception of the vastness of space to the terms of a philosophic formula. It still remains in the region of feeling and of imagination, and finds its concrete expression in the weird and eerie feeling awakened by such incidents as those to be met with in the

over-sea episodes in Lochlann. To the early Irish, as to other peoples, the lands beyond the sea were the homes of wonder-land and of magic ; they saw in them a ready fatherland for the mysterious creations of their imaginations, of such things as the mountain of fire, the magic birds, the giant warriors, the wondrous sea-monsters ; and these, having found a local habitation, were brought within the circle of heroic doings of the early epic heroes. And so we have them in this *Caiteirim* of Conghal. Yet here they are merged in the forms of the historic saga, and are penetrated with something of its spirit. We feel that we are not altogether in the cloud-lands of pure fancy. Both sides gain. The historic or quasi-historic element is lightened by its fusion with the purely imaginative and wonderful, whilst the latter elicits more credence than modern readers would otherwise be inclined to give it.

The result in our saga is a composite yet artistic whole. As we reach the Arthur episode, as we draw near home, the wonderful is less in evidence, and finally we are left again on the *terra firma* of historic tradition in the episodes dealing with the harrying of Bruighen Boirche and the death of Lughaidh.

Among the characters two great heroic figures stand out—Conghal, our hero, and Fergus mac Rosa, or mac Roy. The treatment of the character of Fergus mac Rosa evidently offered some difficulty to the author of our tale. Fergus mac Rosa, as we know, bulks largely in the whole Cuchulainn cycle of saga, whilst Conghal, outside of the present *Caiteirim*, has no place therein. How could the lesser satellite shine beside the greater sun ? One way out of the difficulty was to represent the sun of Fergus as not having yet risen. When Niall Niamhglonnach has the hardihood to proclaim vengeance on Fergus, our author interjects apologetically—"For his [Fergus mac Rosa's] deeds of valour were not known even up to that." Throughout we have a continuous insistence on the greatness of Fergus. We have on p. 34 the tribute paid him ;

on p. 38 we are told that Conghal always addressed Fergus as "Great King." To him is devoted the whole episode of the destruction of Dun da Beann; and in the Battle of Aonach Tuaighe he shares the honours with Conghal. Again, in the Rathlin episode the first defence of that island is ascribed to Fergus, aided by Muiredach Mór, son of the King of Scotland, the introduction of the latter being a compliment to the redactor's kinsmen over on the Scotch coast. As in the episode of Craobh, the chivalry of Fergus is thrown into relief, so here his modesty is shown in the splendid climax which describes his return to the drinking-hall after the defence of the island:—7 ɛʌɣɔʌʌɪ ɪɪɪ ɱɪɪɪɪɪɪɪ ʌɪ ʌ ɪ-ʌɪɪɪ 7 ɪɪ ɪɪɪɪʌʌʌɪ ʌ ɪ-ʌɪɪɪ ʌʌɪɪɪɪ 7 ɪɪ ɪɪɪɪʌʌʌɪ ɪɪɪ ɪɪɪɪʌʌʌɪɪ ɪɪɪɪ ɪʌɪ ɪɪɪ 7 ɪɪɪ ɪɪɪɪɪɪɪɪɪɪɪɪ ɪʌ ɪ-ɪʌɪɪ ɪɪ ɪɪɪɪɪʌʌɪ ɪɪɪɪ, "And after that they came into the hostel, and placed their arms above them, and sat them down in their own places; and they boasted not, indeed, of the deeds they had done." In the Lochlann episode, Fergus is introduced to us at the very beginning (p. 102) as the ɪɪɪɪɪɪɪɪ ɪɪɪɪɪɪ, the royal champion of Ireland; and in the episode of the magic birds (p. 137), all the warriors, not even Conghal being excepted, fall asleep, save Fergus alone. To him, as to Cuchulainn in the Táin, is thus reserved the honour of performing the heroic feat of valour. Finally Conghal sums up the feats of valour of Fergus in this connexion by saying (p. 145): 7 ɪɪɪɪ ɪɪɪɪ ɪɪɪɪɪɪ ɱʌɪ ɪɪɪɪ ɪɪ ɪɪɪɪɪɪɪɪ ɪɪɪ ʌ ɱɪɪɪɪɪɪɪ ʌɪɪɪɪ ɪɪɪ ʌ ɪɪɪɪɪɪɪ ɱɪɪɪɪ ʌʌɪ ʌɪ ɪ ɪɪ ɱʌɪɪɪ ɪɪɪɪ, ɱɪɪɪɪɪɪɪ 7 ɪʌɪɪɪɪ ɪɪɪɪ ɪʌɪɪɪɪɪ, "And, save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muir, for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and Bricne (p. 147) says: 7 ɪɪɪ ɱʌɪɪ ɪɪ ɱʌɪɪ ɪɪ ɪɪɪɪɪɪ ʌɪɪ, ɪɪ ɪɪɪ ɪɪɪɪɪɪ ɪɪɪɪ, "And though it is many a good thing they all have done, Fergus surpassed them." In the Bruighen Boirche episode Fergus figures scarcely at

all, and only when Conghal is mentioned, which may, I think, be accounted for on the supposition that he took no part in the original *Ορυσσιν Καὲρλαδὸς Βοιηδέ*.

It is unnecessary to dilate on the character of Conghal. He is a typical Irish hero, and his greatness is kept well in evidence throughout this tale; he is called "the rallying-point of hosts" (p. 27), and further on (p. 47) "the fountain-head of the principedom of Ireland." Notwithstanding the tendency of Fergus mac Rosa to overshadow him, the artistic propriety of making him the dominant character is kept well in sight by the author; and the result is that it is truly the *Καίτηρ* *Κονῆαι* *Κλάρη* *Κονῆαι*. As in the case of Fergus mac Rosa, a difficulty presented itself in Conghal's case to our Ulster author. How make a hero of Conghal, who was in revolt, not only against the Ardrigh at Tara, but also against the King of Ulster, Fergus mac Lede, against the king of his native province? We have already dealt with the difficulty; but we cannot help again referring to the skilful use made of Fachtna Finn Filé, who is always ready to avert the unfilial attack upon Ulster by some such advice as that given on p. 44: "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." In this connexion we may finally point to the readiness with which Conghal pardons Fergus in the end.

The discussion of the ramifications of the different characters in the story cannot be entered upon here, and does not come within the scope of an editor of an individual text.

Bricne or Bricriu in our text does not belie his traditional character; he is called "a head of oppression of Ireland" (p. 115); and of him it is said that "no lord could stand his virulence, save Fergus" (p. 45). Lughaidh Luaighne has little to say to the main course of the events, beyond originating the rebellion of Conghal by his judgment, and paying for it

Throughout the whole saga the events flow with precision and regularity, and the sense of dramatic effect is well marked. The language has the terse and forceful character of the best epic prose. It is at once nervous and simple, and its effects are created with that *curiosa felicitas* which Matthew Arnold recognised as an inherent quality in our literature. Phrase after phrase may be chosen to illustrate those brilliant flashes of imaginative expression. The love of Fionnabair for Fergus mac Lede finds its utterance in words which, from their fine distinction, deserve a place in the foremost rank of literary imagery: “Tuccur go veimín,” bair an ingén, “ceabhuir n-zriada do neoc óib, uair immair lionnur robaréa mara ó Muir Eocht cuain 7 calaib romlionuradair zriab ferccura,” “‘I do certainly,” said the maiden, “bestow my love on one of them, for as the flood-tide from the Ichthian sea fills the bays and harbours, so doth the love of Fergus fill me”’; and in the order of realistic expression note the description of the attack of the sea-wolves (oncoim), p. 132: 7 robenrae a feoil 7 a fínneleair o’n cenáim coimgeal do’n cúraib, ‘And they ripped the flesh and fair-skin of the warrior from the white bone.’ In addition, however, to brilliant imagery, the sentiment throughout has the virile, heroic ring that befitted a warrior race. What could be more effective, as an example of dramatic restraint, than the description of Conghal on hearing the unfavourable decision launched against him by Lughaidh Luaighne (p. 25): “When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he drank

only a part of the portion next him, and he came out to the quarters of the Ultonians—and his sleep was restless that night !”

The story reflects a civilisation which, though transmuted, has not entirely passed away. Its ideals of heroism, of physical endurance, of bravery, of equity were of no mean order, and found their expression in the heroic proverbs scattered through our work ; as when Nabgodon is pressed hard in battle, we are told, *ba cuma leir bār v'fāḡāil acēt ʒo maḡmūō Δ blāō vō būnāō*, “He cared not about dying, provided his glory remained.” And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims : *Δr urā ōāoiḃ ḃār maḡḃāō ı ccacēt ma ḃār lōrcāō Δ ττιḡ*, “It is easier for you to die in battle than to be burnt in a house.” Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal : *nı mḡ vā n-ōbāōh cacēt*, “He is no king if he should refuse battle.” Such were the maxims that fed the spirit of a race which was fashioning its heroic sagas at a time when the Roman world outside was sinking to decay. Faults enough our countrymen may have ; “We have heard their faults a hundred times” ; but want of courage, of heroic daring, and of hopeful endurance cannot be laid to their charge. Though not historic as a whole, our saga contains much that is historic ; and as representing to us manners and customs in ancient Ireland, it has a reliability attested by the archæological evidence found in the weapons and ancient instruments of war and peace to be seen in our National Museum, and in the topographical names and ancient monuments whose history it professes to illustrate.

It is a large and brilliant picture of a civilisation which was to be the nursing-ground of the higher Christian one that followed. We see in it whence, in the natural order, the Irish monk derived those heroic qualities of endurance which made him the Christian pioneer of Western Europe, and which enabled him to adopt a rule so strict that it had to be relaxed

to suit his weaker brethren on the continent. We see, in fine, the virtues which, in the natural order, were to win for us the glory of a bloodless Christianity.

THE MANUSCRIPT.

The *Caiteirim Conḡaíl Clárionḡnig* is contained in a single paper MS. in the Royal Irish Academy, of which the original title was H. and S. No. 205, and the present "habitat" of which is 23 H. I. C. O'Curry, in the following passage taken from his MS. Catalogue in the Academy, ascribes to it a date somewhere about 1650, and from that conclusion I see no reason to differ. His description of the MS. is as follows:—"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duaid mac Firbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains"—Cat., H. and S., R.I.A., pp. 580-583. The paper is brown in colour, but of good texture, and, considering the wear and tear to which it has been subjected, is in good preservation. Unfortunately, however, the edges of the pages are considerably frayed, so that a number of words have been lost. Their loss, however, would not interfere in any case with the sense save in that of the passage the loss of which is marked by the asterisks on p. 20. Here in the MS. a piece has been torn off from the top. In the case of the remaining lacunæ I have filled them up from the context; and the words supplied are enclosed in square brackets. The printed text represents therefore, I hope, the original state of the MS.

One other copy of our MS. exists, and which is not referred to in any printed notice of the text. It is a copy made by Malachy O'Curry, brother of Eugene O'Curry, from our original MS. 23 H. I. C. O'Curry's copy is contained in MS. 23 K. 28, R.I.A. Being a copy, more or less faithful, of 23 H. I. C., it, of course, supplies no variants, so that our text is based upon the single MS. 23 H. I. C.

The *Caiteirim Conḡaib Cláirínḡnóḡ* was first noticed by O'Curry in his "Lectures on MS. Materials," and in his "Manners and Customs." Extracts from these references are given in Additional Notes. We have already referred to his reference to it in connexion with the Book of Leinster (List of Tales), printed in the Appendix to his "Lectures on MS. Materials." Mention has also been made of the use made of the Rathlin episode by the Rev. G. Hill and Monsignor O'Laverty. M. D'Arbois de Jubainville refers to it in his "Essai d'un Catalogue," and Dr. Douglas Hyde has mentioned it in the list given by him in his "Literary History of Ireland." Finally, Miss Hull has given it a place in the tabular list she has drawn up of the stories of the Red Branch Cycle in her book entitled "The Cuchullin Saga." Apart, however, from mere references to it, the MS. has lain unpublished since O'Curry's time. O'Curry evidently intended to edit it, but his many duties and labours probably prevented him. We might also mention that Peter Connell made use of it in compiling his MS. Dictionary, which is now in the Library of Trinity College, Dublin. A few marginalia, consisting of transcripts of some faded words in the text, are in the handwriting of O'Curry and Connell. It is now completely printed, edited, and translated for the first time.

In attempting to discover some clue to the date of the MS. other than the character of the writing, it struck me that the paper would have a watermark of some kind. On holding a page up to the light, I discovered a very distinct and elaborate watermark, consisting of an ecclesiastical crown,

underneath which were the letters I H S (the usual contraction for Jesus), and underneath this the name Martinaud in capital letters. I have been unable to trace up the watermark, but it seems to me a French one, and the paper is probably French-made paper. The printed literature on watermarks is very imperfect, but possibly a search in the Bibliothèque Nationale, Paris, would lead to the identification of this one. The identification of the watermarks of our early paper MSS. would be of great help in dating texts, &c. As far as paper and writing go, our MS. belongs to about the year 1650.

GRAMMATICAL ANALYSIS.

Far more difficult than dating the MS. transcript is that of dating the tale itself on linguistic grounds. We have to distinguish between the date of the matter upon which the tale is based, and the date of the earliest known MS. recension of the tale, when in fact, as Mr. Nutt says, it passed from the oral to the written state.

It scarcely requires the application of any elaborate critical criteria to see that the language of our present text is that of Late Middle Irish, or Irish of the Transition Period from Middle to Modern (1550-1650). Stripped of the scribal archaisms which the conservative tendencies of the scribes maintained, it would almost pass for Early Modern Irish. I have, however, in view of this being an *editio princeps*, adopted a conservative attitude towards the text, and hence conserved what may after all be only mannerisms. I have retained the double c for ȝ where it occurs in the MS. In compound nouns, the older MS. usage is reflected in the non-aspiration of the second part in many cases where it would now be aspirated. A peculiarity of our MS. is the non-aspiration after the preposition *vo* and a few other simple prepositions, which can scarcely be defended; but for which this may be taken as a

correction *passim*. Further, the combination $\mathfrak{z}\mathfrak{l}$, $\mathfrak{cl}$ is seldom or ever aspirated, *e.g.*, we have $\mathfrak{oo}\ \mathfrak{cl}\mathfrak{ann}\mathfrak{a}\mathfrak{i}\mathfrak{b}$. Where the infixed pronouns of the first and second persons, $\mathfrak{m}$ and $\mathfrak{o}$, occur they are not followed by aspiration. These omissions have, I believe, no phonetic significance. Another tendency of our scribe was to omit the aspiration, where necessary, of $\mathfrak{c}$ in the combination $\mathfrak{c}\mathfrak{p}$. Less defensible mannerisms were the omission of aspiration marks after such words as $\mathfrak{mo}$, 'my,' $\mathfrak{oo}$, 'thy,' &c. In this latter case I have silently corrected in the text. Our scribe not infrequently forgets to aspirate the letter $\mathfrak{c}$ in words like $\mathfrak{am}\mathfrak{ach}$, and these also I have corrected silently, though in some cases in Part I. the MS. reading was retained. The correct reading is given in the Corrigenda. The non-aspiration of consonants in intervocalic position I have left unchanged when they occur, as in $\mathfrak{ta}\mathfrak{ba}\mathfrak{p}$, as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial $\mathfrak{t}$ and $\mathfrak{c}$ are at times left uneclipsed, where in Modern Irish the eclipsis would be marked. In the matter of accentuation the MS. reflects the loose system of Middle Irish MSS., omitting or inserting the accent, more or less at pleasure. The so-called triphthongs *eoí*, &c., are never accented, and the diphthongs seldom. The broad *e* form is used from time to time, but I have printed it as simple *e*. The words are, of course, often written close together, as for instance $\mathfrak{pe}\mathfrak{n}\mathfrak{a}\mathfrak{t}\mathfrak{z}\mathfrak{o}\mathfrak{i}\mathfrak{p}\mathfrak{i}\mathfrak{o}$, in which case I have separated out thus— $\mathfrak{pe}\ \mathfrak{n}\mathfrak{-a}\mathfrak{t}\mathfrak{z}\mathfrak{o}\mathfrak{i}\mathfrak{p}\mathfrak{i}\mathfrak{o}$. In the case of the verb $\mathfrak{a}\mathfrak{o}\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$, I now regret not having printed the forms $\mathfrak{o}\mathfrak{o}\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$, $\mathfrak{o}\ \mathfrak{o}\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$, so as to show the combination $\mathfrak{o}\ \mathfrak{a}\mathfrak{o}\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$, and so for $\mathfrak{o}\mathfrak{o}\mathfrak{c}\mathfrak{u}\mathfrak{a}\mathfrak{l}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$ = $\mathfrak{o}\ \mathfrak{a}\mathfrak{o}\mathfrak{c}\mathfrak{u}\mathfrak{a}\mathfrak{l}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$. This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly, $\mathfrak{o}\mathfrak{o}\mathfrak{c}\mathfrak{u}\mathfrak{a}\mathfrak{l}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$ for $\mathfrak{o}\mathfrak{o}\mathfrak{c}\mathfrak{u}\mathfrak{a}\mathfrak{l}\mathfrak{a}\mathfrak{o}\mathfrak{a}\mathfrak{p}$. The remaining peculiarities of our text, as for example the retention of older spellings and case-forms, are to be explained from the fact of our text being a modernisation of an older Middle Irish one, of which the characteristics are reflected in the archaisms of our present one. I have

supplied the text with a running series of grammatical notes which sufficiently indicate this. Direct evidence of the present MS. text being a transcript is afforded by the cases of *homoioteleuton* referred to in the notes on the MS. pagination. The statement on p. 190 that Fachtna, the poet, and Bricne, son of Cairbre, were early redactors of our tale, points in all probability to an early date for the composition of the original *Caitríem*, whilst making all allowances for the assumption that its ascription to them is an attempt to win credence for the tale by ascribing to it such ancient authorship. In addition I append the following analysis of the verbal system of the whole text. I have printed the verbal system of Part I. separately from that of Parts II. and III., for convenience of reference from the text, and in the hope that some material difference might have been found in the treatment of the verb. I regret to say I have found none, and so am unable to support by grammatical evidence my analysis of the tale into different strata. It may happen that the application of subtler grammatical criteria than I have at present at my command may ultimately strengthen the deductions based upon literary-historical grounds. Let it be said, however, that the grammatical differences in the strata could scarcely resist the process of modernising to which they were subjected with each transcription of the text. *A priori* we should expect a transcript of about the year 1650 to retain little evidence of the grammatical diversities of an early Middle Irish original text. The absence of such evidence is, therefore, only a negative argument against my conclusions. Further, this latter argument is weakened by the very possible hypothesis that the fusion of the different elements took place whilst the tale, as a whole, was yet in the oral form.

In drawing up the following lists I have not attempted an exhaustive register of the number of times the verb-form occurs. What has been done is to register the common verb-

forms once at least, and the rarer ones as often as they occur. There may be some accidental omissions; but, on the whole, the analysis furnishes a complete conspectus for the period, as far as the MS. goes, of the verbal system. I trust it will be of use in an historical account of the Irish verb. I cannot refrain from acknowledging my indebtedness to the splendid labours of Professor Strachan in this field of work, as well as to the stimulus I derived from his teaching when he lectured in Dublin. The reference after each verb-form is to the page; in some cases no number is given, the form being of such common occurrence as to require none. The registering of the verbal forms in the following tables made it unnecessary to enter them in the Glossary, besides presenting them in a more useful and scientific fashion. I have registered the different spellings of the one verb-form in order to help the student, *e.g.*, *epcc*, *ep̃c̃*, *ep̃ĩc̃*, *ep̃ĩc̃*, &c.; of course no one would mistake me as meaning that they were essentially different. Further, I have in many cases given the supporting particles as interesting syntactically. As may be seen, the general *facies* of the older verbal system is maintained, though we see the modern system in process of evolution. We have still the remnants of an S-future; the reduplicated future is, of course, in vigorous use, and we have in it absolute and dependent forms (*a* and *b*). In the B-future we have still remnants of the absolute and dependent forms. The three preterites are well represented, the reduplicated (perfect) preterite; the T- and the S-preterite; the latter, of course, being strongly in evidence. The development of the Middle Irish deponent form in *tau*, *tau*, is well represented, *e.g.*, *no c̃romũr̃tau*. The passive forms sufficiently explain themselves. The paradigm of the substantive verb will, considering the date of the MS., offer some interesting forms. We have in Part I. the old imperat. pl. 2, *b̃no*. The preterite offers the instructive sequence *nõboi*, *nõboi*, *nõbãoi*, *nõbãoi*, *nõbi*, *nõbi*, which is a complete history of the development of the modern form *nõbi* from that of

the Glosses, ῥοβοι. The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future, βῖο is interesting, as are the forms βὰμ and βερῖμ. In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present, ῥο κορνὰρ, &c., to the B-future paradigm, and reduplicated future, in which the absolute and dependent forms are well marked. The preterite forms of the first, second, and third persons are well represented. In the substantive verb, Part II., the present indicative is represented by forms from -tau, Biu, Fil. The preterite is again representative of all periods. The third sg. future has an absolute and dependent form, whilst the subjunctive is well in evidence. In the copula the form ῥοβῖο in preterite is to be noted. We have also a present and preterite passive.

PART I.

THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 ձեռն 42, ձեռնիր 46, երկր 40, ցար 34, ղեն 40,
44, ղենի 42, քրո 16, 46, քրո 10, 30, րոր,
տեճար 18, 22, տեճար 44, 50, րոր 50,
տոցս 50.
- sg. 3 ձեռն 44, ձեռն 44, 47, քրո 44, տեճ 44,
րոր 44.
- pl. 1 (subj. used as imperative).—ձեռն 50, րոր 50.
- pl. 2 երկ 60, քրո 4, ղ ղեն 10, ղ ղեռն 8,
րոր 44, րոր 8, տեճ 52, 66.
- pl. 3 տեճ 46.

PRESENT INDICATIVE.

- sg. 1 ձեռն 10, ձեռնիր 26, երկ 16, ղեռնիր 26,
36, րոր 26.
- sg. 2 ղ րոր 50.
- sg. 3 ղ-մ-եր 58.
Relative:—բեռ 68, երկ 12, քրո 28,
քրո 58, րոր 16, րոր 50, տեճ 56.
- pl. 1 ղեռն 54.
- pl. 2 ղ ղեռն 48, ղեռն 44.
Deponent:—sg. 1 ղ ղեռն 54, ղ ղեռն 48, ղեռն
քրո 56. sg. 3 ղ ղեռն 36, ղեռն ղեռն
(pret.) 24.

PRESENT SUBJUNCTIVE.

- sg. 1 ցօ լուծարի (dep.) 32, տ'ա լուծարի (dep.) 20.
 sg. 2 մտնա լուծարի (dep.) 32, ցօ օօմիւրիւ 48.
 pl. 1 ոս ցօ ոսեւծամ 10, 60, օո ոսօցլւամ 60.

SECONDARY PRESENT.

- sg. 1 տա ո-հաճստո-րի 38, ոո ոհաճստողի 42.
 pl. 3 ոո լստի 20.

S-FUTURE AND SUBJUNCTIVE.

Primary.

- sg. 3 մաժ տա լի (subj.) 50, ոօրաօժ 40.
 pl. 3 ոօրաօժրաժ (2) 42, ոո րաօժրաժ 42.

Secondary.

- sg. 1 տա րբերստողի 54.
 sg. 2 մտնա լիլա 20.
 sg. 3 տա լուծարի 66.
 pl. 3 տա իրբօւօր 28, ոօո ուրիւ (subj. pr.) 8.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) ինքնաօր 8, ուղեւնաօր 46, ոո ցեւնա 60.
 (b) ճօրի 8, ոօնաօր 4, ոօնի 22, ոո լի 50,
 ցօ ուղի 30, օո ուղի 36, ճի րի 42, ուժ
 ցեւնա (?) 26, ոո ցեւնա (?) 22.
 sg. 2 ցեւնա (?) 42, ոո ցեւնա 40, տա լուծարի 20.
 sg. 3 (b) օւրեւնա 26, ոօնա 40, ոօնա 20, ուղեւնա 32,
 ուրեւնա 42, ցեւնա լի (rel.) 42.
 pl. 1 (a) ցեւնա 40.
 (b) ճի ճ մեւնա 46.

Secondary.

- sg. 2 νοθευῖται 16.
 sg. 3 ἔσονται 48.
 pl. 1 ποιοῦνται 60, οἱ ὄντες 10, συμ-
 ῖοι 30.
 pl. 3 οὐκ ἔσονται 46, οὐ ὄντες 6, ὅτι ἔσονται 38, ὅτι ὄντες 38.

B-FUTURE.

Primary.

- sg. 1 (a) εἰρήνη 8, εἰρήνη 34.
 (b) ἡδὺς 16, ἡδὺς 32.
 sg. 2 ἡδὺς 30.
 sg. 3 (a) εἰρήνη 42, ἡδὺς 56, εἰρήνη 48.
 pl. 1 (b) ἡδὺς 44.
 pl. 3 (a) εἰρήνη 48, εἰρήνη 42.

Secondary.

- sg. 1 ποιοῦνται 22.
 sg. 3 οὐκ ἔσονται 60, ἡδὺς 36, οὐκ ἔσονται 6.
 pl. 3 ποιοῦνται 64.

PERFECT.

- sg. 1 ἔσονται 40, ἔσονται 40.
 sg. 3 ἔσονται 20, 58, ἔσονται 38, ἔσονται 12
 ποιοῦνται 30, ἡδὺς 38, ἔσονται 10, 20, 40,
 οὐκ ἔσονται (ἔσονται) 24, 26, οὐκ ἔσονται 6, οὐ
 ὄντες 12, ὅτι ὄντες (ὄντες) 14, οὐ ὄντες
 22, ποιοῦνται 28, ποιοῦνται 18, ποιοῦνται 60,
 ἔσονται 30, 50, 56, ἔσονται (rel.) 4, 18, 20, 42,
 ἔσονται 64, ἔσονται 28, ἔσονται 66, ἔσονται (ἔσονται)
 52, ὅτι ὄντες 30.
 pl. 2 (ὄ)τι ἔσονται 66.
 pl. 3 ἔσονται 12, ἔσονται 28, ἔσονται
 36, οὐκ ἔσονται 6, ὅτι ἔσονται (ἔσονται) 8,

no չար իրարու 52, ու ճշարտ (wrongly in text ու ճիշտ) 6, ու ճիշտ 36, ու ճիշտ 18, 52, 62, ու ճիշտ 4, ու ճիշտ 6, ու ճիշտ 62, ու ճիշտ 10, ու ճիշտ 10, ու ճիշտ 6, ու ճիշտ 6, ու ճիշտ 64, ու ճիշտ 24, 34, ու ճիշտ 34, ու ճիշտ 28, ու ճիշտ 58, ու ճիշտ 12, ու ճիշտ 28, ու ճիշտ 26, ու ճիշտ 6, 22, ու ճիշտ 18, ու ճիշտ 4, ու ճիշտ, ճիշտ (ճիշտ) 52.

T-PRETERITE.

- sg. 3 ճիշտ (ճիշտ-բիշտ) 8, ճիշտ 42, 54, ճիշտ, 18, ճիշտ 48, ճիշտ 1, ճիշտ 10, ճիշտ 16, ճիշտ 58, ճիշտ 58, ու ճիշտ (transition from T-pret. to S-pret.) 20.

S-PRETERITE.

- sg. 1 ու ճիշտ 20, ճիշտ 16, ու ճիշտ 26, ճիշտ 40, 1 ճիշտ 20.
- sg. 2 ճիշտ 40, ու ճիշտ 22, ճիշտ 24, ճիշտ 40, ու ճիշտ 42, ու ճիշտ 26, ու ճիշտ 38, ու ճիշտ 20, ու ճիշտ 22.
- sg. 3 ու ճիշտ 44, ու ճիշտ 6, ճիշտ 62, ու ճիշտ 1, ու ճիշտ 36, ու ճիշտ 60, ու ճիշտ 64, ու ճիշտ 18, ու ճիշտ 12, ու ճիշտ (ճիշտ) 52, ու ճիշտ 60, ու ճիշտ 38, ու ճիշտ 6, 18, ու ճիշտ 20, ու ճիշտ 60, ու ճիշտ 60, ու ճիշտ 60, ու ճիշտ 38, ու ճիշտ 48, ու ճիշտ 46, ու ճիշտ 42, ու ճիշտ 52, ու ճիշտ 30, ու ճիշտ 1, ու ճիշտ 60, ու ճիշտ 60, ու ճիշտ 52, ու ճիշտ 32, ու ճիշտ 24, ու ճիշտ 30, ու ճիշտ 30, ու ճիշտ 20, ու ճիշտ 24, ու ճիշտ (with prep. le) 6, ու ճիշտ 56, ու ճիշտ 28, ու ճիշտ 38,

նո օրօսւնքս 12, ոօ օրօսւնք 1, ոօ թաօ 10, 34,
 նո թաօ 48, նո թաօնք 62, ոօ թաօնք 1, ոօ թաօնք 16,
 ոօ թաօնք 46, ոօ թաօնք 36, ոօ թաօնք 6, ոօ թաօնք 12,
 նո թաօնք 12, 24, ոօ թաօնք 54, ոօնք 30, ոօնք (rel.) 18,
 ոօնք թաօնք 12.

Absolute:—աօնքս 38, աօնքս 64, ոօնքս 42,
 ոօնքս (թ) 42, թաօնք 18, թաօնք 18.

Deponent:—Ռօ իրօնքս 24, նո իրօնքս 20, ոօ
 իրօնքս 32, նո իրօնքս 1, նո իրօնքս 34,
 նո իրօնքս 38, նո իրօնքս 38, իրօնքս
 16, իրօնքս 12, նո իրօնքս 14, նո
 իրօնքս 14, ոօ իրօնքս 6, նո իրօնքս
 18, ոօնքս 1, ոօնքս 1, ոօնքս 38.

pl. 3 նո իրօնքս 62, աթ' իրօնքս 4, նո իրօնքս 64,
 նո իրօնքս 62, նո իրօնքս 52, նո իրօնքս 52, ոօ
 իրօնքս 54, ոօ իրօնքս 36, 48, ոօ իրօնքս 60, նո
 իրօնքս, նո իրօնքս 62, ոօնքս 62, ոօնքս
 24, նո իրօնքս 30.

Deponent:—ոօ իրօնքս 24, ոօ իրօնքս 18, նո
 իրօնքս 36, նո իրօնքս 48, նո իրօնքս-
 իրօնքս 22, նո իրօնքս 36.

PASSIVE VOICE.

IMPERATIVE.

sg. 3 Արքս 50, օրքս 8, օնքս 44, թաօնք 4,
 թաօնք 4, թաօնքս 8, թաօնքս 4, թաօնքս
 թաօնք 66, թաօնքս 66.

PRESENT INDICATIVE.

sg. 3 աօնքս 28, իրօնքս 10, 28, 30, իրօնքս
 24, իրօնքս 50 իրօնքս 66, իրօնքս 54, ոօ
 իրօնքս 66, իրօնքս 48, իրօնքս 44, իրօնքս
 54, (իրօնքս) իրօնքս 46, 52, իրօնքս 28, 30,
 իրօնքս 18.

PERFECT.

- sg. 3 Δοβηρὰ 30, πο βαίτεο 56, πο ζυρ βηρεο 64, πο
 ceileadō 42, (υαιρ) το clop 64, πο κόρησεο 14, πο
 κορησεο 60, πο κομήορμα 32, το κυρεο 12,
 κυρεοη 48, conacō uepna 18, πο ζυρ οίσεαρηα
 30, το h-εαρμα 4, πο ράσεο 54, (ό nach) per 46,
 πο ρίσεοη 64, πο ροιλλίσεο 42, πο ρορὸδαίσεο
 12, πο ρορμυσοδαίσεο 12, πο σεδαο 10, conar
 σεδαο ριυ 62, πο h-inneō 10, πο ιννεο 36, πο
 μαρδαο 28, 30, πο μεδαο 66, το milleadō 6, πο
 μύρμα 52, πο ναίρεο 32, το h-ορτουίσεο 6, το
 ρυννεο 4, το ρόνμα 1, τερζυρ 26, πο τιοὸλυ-
 σεο 18, (ό) τυσαο 18, τυσαο 24, πο τύρμα 40,
 πο ραίσεο 38, πο ρυιόεο 24, πο ρυιόσεο 12, το
 h-ύρλυαδάρμα 4.

IMPERFECT.

- sg. 3 το [ς]ηίτα 38, το [ς]ηίτι 10, το [ς]ηίτι 24.

REDUPLICATED FUTURE.

Primary.

- sg. 3 σεβταρ 42, το σενταρ 8, 18, 66, ζο νοίσεόλταρ 48.

Secondary.

- sg. 3 πο benca 10.

B-FUTURE.

- sg. 3 αρησερ 46, πο βεαρησερ 46, αιτρησερ 38, κυρ-
 ρησερ (. tu) 42, κυρρη (. . . tu) 42, ρορ-
 ρυιόεαρ 54.

Secondary.

- sg. 3 το μύρηρσε 60.

VERBAL NOUN (INFINITIVE).

- τα βαρ n-acallam 48, αλτομ 12, ας α n-αναcall 6,
 αρccuin 54, το βυαιν 32, βρηε 16, ο'α ccacōmna 6, mo

ժաշտած 42, տ'ա ցօմիմ 6, աշա ցօնցծալ 64, ցօնցալ 6, մօ ցօշած 42, աշ ցօմիմօւծիօմ 30, ոօ ցօմիմօրած 36; (ա) ցօմ-ցօմիմօրած 34, ցօրիւշած 60, աշ ցօշիւշած 64, (ա) ցօւծիւշած 6, աշ ցօւծիւշած 1, ա ցօւ 6, աշ ցօւծիւշած 68, ոօ ցօւծիւշած, ոօ ցօւծիւ (ցօւծիւ) 26, 34, (աշ) ցօւծիւ 64, ոօ ցօւծիւ, ոօ ցօւծիւ 26, 58, մօ ցօւ 40, ցօւծած 64, ցօրած, ցօւ 38, ցօւ 10, 20, տ'աշալ 4, (աշ) ցօւ 28, ցօւ 54, ցօւ 42, տ'օրիւ 58, տ'օրիւծիւ 10, ոօ ցօւ 34, ոօ ցօւ 46, աշ ցօւ 66, ցօւ 14, ցօւ 42, աշ ցօւ 12, ոօ ցօւ 6, ցօւ 58, մօ ցօւ 18, աշ ցօւ, աշ ցօւ 38, ցօւ 48, ոօ ցօւ 6, (աշ) ցօւ 64, ոօ ցօւ 18, ցօւ 26, ոօ ցօւ 26, ոօ ցօւ 40, աշ ցօւ 38, ոօ ցօւ 40, ոօ ցօւ 4, աշ ցօւ 42, աշ ցօւ 28, ոօ ցօւ 38, ցօւ 12, (աշ) ցօւ 64, ցօւ 58, ա ցօւ 40, աշ ցօւ 4, ցօւ 12.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

sg. 2	ցօւ 30.
sg. 3	ցօւ 54.
pl. 2	ցօւ 8, ցօւ 4.

PRESENT INDICATIVE.

(a) -tau-.

sg. 2	աշա 54.
sg. 3	աշա 4, ցօւ 52.
pl. 1	աշա 46.
pl. 3	աշա 56, աշա 8, աշա 18.

(b) Fil.

sg. 3	ոշա ցօւ 28.
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INTRODUCTION.

PRETERITE.

(a) WITH *ro-* (*do-*).

sg. 3 *no*boi 8, 34, *no*boi 32, 66, *no*b^hai 14, 28, *no* b^hai 58,
 *no*bⁱ 38, *no* bⁱ 1.

Enclitic :—*Δ* *na*b^he, *na*c^h *na*b^he 4.

pl. 3 *no*b^hav^hai 26, 30, *no* b^hav^hai 1, 26.

(b) WITHOUT *ro-* (*do-*).

sg. 3 b^hai 56, *Δ* *m*-b^hai 18, *ζα*c^h *Δ* *m*-b^hai 56, *ζο* *m*-b^hai 38.

pl. 3 b^hav^hai 56.

FUTURE.

sg. 1 bⁱav 8.

sg. 2 *no*c^h bⁱa 54, *Δ* *m*bⁱa-*ru* 34, bⁱei 34.

sg. 3 *no* bⁱav^h 48.

Relative :—bⁱa*r* 18, 42.

pl. 1 b^emⁱo 42.

pl. 3 b^ei^o (2) 42, *ó* b^ei^o 4, b^ei^o 22, b^ei^oi^c 22, b^eo 34.

SECONDARY FUTURE (CONDIT.).

sg. 2 *no*c^h b^ec^hea 54.

sg. 3 *no* bⁱav^h 16, *no* bⁱav^h 60.

pl. 3 *no* *m*b^ei^oi^r 22.

SUBJUNCTIVE.

Present.

sg. 3 *co* *m*b^e 50.

Relative :—b^e*r* 24.

pl. 3 *ζο* *m*b^ei^o 50.

Past.

sg. 3 *ζέν**ζο* [*m*]b^ei^c 32, *ζο* *m*b^ei^c (*ζο* *m*b^ei^c) 10.

INFINITIVE.

no b^ei^c 6.

THE COPULA.

INDICATIVE.

Present.

sg. 3 1ṛ, 4ṛ 1, ʋ'Δ n-Δ(ʋ) 48, ʋ'Δ n-Δʋ 54, ʒonΔʋ 66,
mΔṛΔ 52.

SUBJUNCTIVE.

Present.

sg. 3 ʒurΔb 4, 1erib 46, mΔʋ 46.

Past.

sg. 3 ʋΔmΔʋ 6, no ʒom' 6.

Preterite.(a) With **ro-** (**do-**).

sg. 3 1o bo 6, 24, 1oʋo 30, conΔ1iʋo 64, ʋΔ1iʋo 1, ʒér1iʋo
30, 1io1iʋo 28, 1iob (+ vowel) 54, 64, ʋob (+ vowel)
4, 1i1iʋ (+ vowel) 60, ʒur1 (+ consonant) 8.
pl. 3 1obṛΔc 10.

(b) Without **ro-**.

sg. 3 bu 44, bΔ 1, 36, 44, bΔʋ 56.

Future.

sg. 1 bΔm 32.

sg. 3 biʋ 20, 42, 46, 50, 54, 56, 66, nΔc bΔ 46.

Relative :—berum 32, bur 4, 22, 26, 44.

Secondary Future.

sg. 3 1o bΔʋ 6, 38, 1i bΔʋ 6, 46.

PARTS II. AND III.
THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 Էծար 82, յա հ-Էծար 78, 182, Եր 98, 114, 174,
 Կօրից 82, Կօրօր 182, 186, Ենա 104, 174, Եսնա
 186, Եսնա-րա 164, Ենարա 106, Բարա 104,
 Բաճար 184, 14ր 98, 100ր 20, Բարից 82, Երա
 82.
- sg. 3 Էնա 104, Բաճար 182, Եծար 182.
- pl. 1 (subj. used as imperative).—Բաճար 78, Եաճար 80.
- pl. 2 յա հ-Էծար 150, Կալի 160, Կօրից 154, Ե-
 նար 152, Երբ 92, 112, Երից 92, Երբ 112,
 Բարեւար 170, Եծար 94, Լեւար 116, Լուար
 166, Խարար 144, Խից 122, Եծար 88, 94,
 Երբ (Բ) 158, Երբից 86, 98, 124, 154, 182,
 Երբ 100, 156, 182, յա Երբար 170,
 Երբար 78.
- pl. 3 Եծար 86, Եսնա 154.

PRESENT INDICATIVE.

- sg. 1 Էնա 164, Եսնար 106, Եսնար 80, Բար 110,
sg. 2 Եսնա Երբից 120, Բար 112.
- sg. 3 Եսնար 94, Ե Երբ[Եր] 80, յա Երբ 110, Երբ[Եր] 156,
 Երբ (rel.) 150, Երբ (rel.) 92.

Relative :—Ենար 156, Երբար 128, Երբար
118.

- pl. 1 Ենարար 86, 102, Եսնար 150, Եսնար 106.
- pl. 2 Եսնար 150.
- pl. 3 Ենար Երբար 110, Երբար 134.

Deponent :—sg. 1 Եսնար 120, 168, 180; sg. 2 Ենար
Երբար 108.

PRESENT SUBJUNCTIVE.

- sg. 1 հօ ցօրոճարս, թձ ն-հձծարս 150.
 sg. 2 մսնձ յօնե 80, ուօր շօմե 114.
 sg. 3 ոցօ ցօսլսօ (րի) 136, հօ իբրիօ 126, մսնձ
 բօրիօ 80, ձէտ հօ մարիօ 96, հօ տարիօ 182.
- pl. 1 ցօ ուօնցնամ 88, 106, 174, հօ իբրոննամ 110, ու
 հօ ն-հձծամ 166, հօ տարհամ 78, 162.
 pl. 3 ցօնձ բարիօնցի 166, ցօ ուննսն 134.

SECONDARY PRESENT.

- sg. 1 ցօ ուննսնար 80.
 sg. 3 ու քիօտձսլեօրօն 138, թձ ն-օնսն 182.
 pl. 1 ցօն բացար 116, թօ շէլհար 116.
 pl. 3 թձ ցլսնար 136.

S-FUTURE (AND SUBJ.).

- sg. 2 թձ տի 120.
 sg. 3 հօն հօ ունսն 116, թօնսն 82, շի 84, 118, 168,
 184.
 pl. 1 ոցօ ուօրօն.
 pl. 3 սօնսնար 104, թձ ուօնսն 78.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) ինսնար 76, ունցսնար 78, 98, հօ ունցսնար
 82.
 (b) սնար 164, սնար (?) 106, թնար 116, թ նար
 100, 148, ու շէլ 166, ու հսն 162, բարսնար
 166.
 sg. 2 թօ նար 100, թօ հսն 112, թօ հնար 118, թ
 հսնար 112, թոնցսնար 72, ունսն 110,
 ոցօ ունսն 110.

sg. 3 (a) տիջեօւնի 136, տոյշեւնի 100, քրեցեօրսի (րնի) 122.

(b) ճօւսի 152, ոօ տնա 188, ու ծօնցնա 150, տա
 քաջարան 110, ճէտ մսնա քաջա 110, քսարեօնա
 110, ոօ շեւնա 100, ու շեւնարան 100.

Relative :—բերար 96, օրեօնար 80, ւմեօնար 120.

pl. 1 (a) երկամօտե 72, տոյշեւնամօտե 130, քաջամօտե 80.

(b) տնամ 88, տօբերամնե 70, 154, տոյշեւնամ 130,
 տօշեւնամ 78, տօշնուսնե 118, շեւնամ.

pl. 2 տօշեւնէօ 116, տօշեւնէօր 74, տոյշեւնէօ 114,
 'շա քրիշէ, շօ քրիշէ 106, 122.

pl. 3 տօշեւնօ 104, շեւնօ.

Secondary.

sg. 1 ճի ճ տիւնիօրոն 160, ու տիւնիօրոնի 74.

sg. 2 քալեօրէօ 112.

sg. 3 ոօ շօ օօրեօնօ 100, տօշեւնօ 170, ոօ ւմեօնօ
 76, ու շէրոնօ 146, ուճէ տիւնիօ 76.

pl. 1 օօ ուեճմար 78, օօ ուեճմար 112, տ'ա ուոյշն-
 մար 160, ու քիւշմար 72.

pl. 3 ոօ [է]օրեօնօ 110, ոօ շօրեօնօ 134, ոօ
 օրեօնօ 104, տա ուեճօ 114, ու քրիշօր
 114, օօօօ-տ-շաքօ 168, ոօ քիւշօր, ու տիւնիօր
 148, տ'ա տիւնիօր 190.

B-FUTURE.

Primary.

sg. 1 (a) քարօքօ 110.

(b) ոօճա քարաքա 110, շարաքա 188, ու լեճաքա
 182, ու լուքա 176.

sg. 2 ու լեճքք 188.

sg. 3 (a) be[ηφαιὸ ρ] 136, ελαοόλοῦφαιὸ 120, ελαοόλοῖφαιὸ 122, τιοφαιὸ 74, τιуφαιὸ 74, ταιφαιὸ 76.

(b) τιуφαι 150, ταιφαι ρέ 82.

Relative :—benφar 96, τιοφar 84, ταιφar 130.

pl. 1 (b) ἀόcuιφem 154, ni τιуφam 174.

Secondary.

sg. 3 το βηηφαιὸ 120, το ελαοιόφαιὸ 122, το-βαι-φιοφαιὸ 78, 50 παόφαιὸ 140, ni ριοόφαιὸ 144, 50 ταιуφαιὸ 136.

pl. 1 α cuιφemα[οιρ] 72, το ιαιφemαοιρ 72.

pl. 3 co cleαόλuοιρ 1, 168, ο'φuοcφοιρ 136, co ρηαιόφοιρ 180.

PERFECT.

sg. 1 ποόα ηφaca 104, τάηac-φa 154, τάηα5-φa 154.

sg. 3 ο'υconηαιc (ο'υόconηαιc) 86, 90, 114, 180, υoconηαιc 158, αοόαλα, ο'υόαλα (ό αοόαλα) 76, 86, 128, 172, ηαό cuαλα (ρb) 74, το ceileαβαιρ 150, το-ρoόβαιρ 78, το ηeαbηαιὸ 94, ράηηc 80, ηo5o ράηηc 186, ταιηc, τάηηcφοη 80, ό έαιρηηc 74, ηo co τταρηηc 78, ηί έαιρηηc 92, ταιρηηc 162, έαρηa 72, 50 τταρηa 136.

pl. 1 ni έαλαηαιρ 90, ni υeαcaηαιρηe 76, ni φacaηαιρ 76, φααηαιρ 164, το ιαιρηαιρηe 86, τaη5aηαιρ 74.

pl. 3 αυoconcaυαρ, αυόconcaυαρ, αυόconηcaυαρ 72, 80, 84, 102, ο'υconηcaυαρ (equivalent to ό αυoconηcaυαρ) 174, ο'υόαλαυαρ (= ό αοόαλαυαρ) 136, 5υρ βηρηoυαρ 186, το έαιτευαρ 98, 162, 184, το έοηρuοceυαρ 184, το έαυαρ 76, 100, το έαλαυαρ 88, το όυbηpacαυαρ 90, υορoρcηαυαρ 130, 174, το έορcηαυαρ 174, τορcηαυαρ 130, ηo έρ5eαυαρ, ηo epccceυαρ 76, 92, το φεραυαρ 92, ο'φεραυαρ 176, το φιαρφαι5eυαρ 72, 100, το φό-bηαυαρ 90, το φηe5ηαυαρ 136, αη bφααηαυαρ 76,

սո չծածար 90, սո չձիրսար 90, 170, սո չխաւորսար 102, սո իծ[եա]սար 88, սո իմջսար 152, սո իոոթսար 100, Լեջսար, սո Լեցսար 74, 118, սո Լեռնսար, սո Լենսար 132, 172, 186, սո Լաւջսար 70, Եո լանջսար 72, 90, 186, սո Բձիծսար 108, [իո ր]ժոոոթսար 86, սո Դրաժոոոթսար 172, սո Դաւծսար 88, Եանջսար 70, իո Եոնոժիւսար 70, իո Եոջծսար 88, Եսջսար, Եսցսար 72, 88.

T-PRETERITE.

- sg. 1 սո Եարոոթ[ւ]-րա 82.
 sg. 3 Եոթեր 78, Եոսրաւր 120, Եոթեր 96, 98, 128, 162
 Եո n-եթեր, Երթեր 190.
 pl. 1 ԵորաճԵամար 122.

S-PRETERITE.

- sg. 1 Եորասւր 176, 178, Բարաւր 158, սո ԹարԽար 174,
 սո Եարսսար 188, ու Եսար 82.
 sg. 2 Եոթերաւր 182, ու Զար ԵուլԵար 188, սո Եարաւր 174,
 սո ԹարԽար 134. Եորասւր 134, սո իոոոյր 160,
 Լե Եանջար 134.
 sg. 3 սո Եարս 158, սո Եեռոոաւջ 80, իոթեո 94, 174, 186,
 սո Եոսծ 182, սո Եոոո 146, սո Եոյրւջ 94, 184, սո
 Եոոոոաոյծ 96, իո Եոոարս 138, սո Եոթոո 186, սո
 ԵրաւԵ 124, 142, սո ԵրեւԵոաւջ 126, իոԵրեւԵոաւջ,
 իոԵրեւԵոԵոաւջ 128, 174, 178, սո, ոար, ԵրոԵ-
 ոաւջ 114, 178, սո ԵւաւԵրեո 132, սո Եարրեո,
 իո[ւ]Եար 132, 114, Զար ԵեւջԽար 138, ու Եերոա
 70, Ե n-Եերոա 98, ԵերրԵաւջ 110, սո ԵոԵար 172,
 իո ԵրԵաոյ 140, Զար ԵոսԽարս 126, Զար Եւաւջ 96,
 Զար ԵւաւԵոյ 184, Եորա 96, սո Եարւջ 138, սո
 Եաջար 138, սո Երւջ 76, 86, ԲձջաւԽ, ԲսցաւԽ
 (with սո, Զար, ոյր, ոոԵար, &c.) 140, 152, 162, 172,
 Եոթարրաւջ 128, սո, իո, ոար ԲեԵ 96, 136, 138,
 144, սո Բեր 168, սո Բարրաւջ 74, 76, Ե'թոջաո, սո

բօջալ 162, օօ ֆօրտաւլայ 174, յօ ֆրեաճճալ 156, օօ ֆրէթօլ 158, օօ ֆաճալ 176, ֆալ 70, 88, յօ ճաօ 70, 142, օօ ճաօրա 174, յօ ճաօրօ 142, օօ ճեալ 100, շար ճիլ 142, օօ ճլաճ 86, օօ ճրի 90, յօ 140 86, 138, 180, օօ Իմալ 128, շար Իօմֆօլճ 184, օօ Իօմլաւօ 108, օօ Իօնալ 96, օօ Իօնրօլ 94, օօ Լիւլայ 190, օօ, յօ Լուճ 124, 132, յօ Լուլայ 136, օօ Լու 132, օօ Լաւօ 162, օօ Լուլ 70, օօ, շար Լուլ 96, 144, 180, 184, 186, յօ օրօլայլու 72, յօ Լաւօ 188, օօ Լիւլայ 94, 180, օօ Լուլ, Լուլ 80, 158, 182, օօ Լուլ, Լուլ 96, 158, յօ-Լուլաւօ (Լուլաւ) 176, յօ Լաւօ 140, Լուլ (Լ) 116, յօ Լուլ 96, 142, օօ Լալ 82, Լալ Լաւօ 148, օօ Լիլ 176, Լուլօլ (Լու + օ + Լուլ) 130, օօ Լուլ 72, 84, օօ Լալլա 106, 158, յիլ Լալլայլալ 136, շար Լալլալ 126, յօ, օօ Լուլլալ 92, 124, 136, 140, Լուլ, Լուլ 80, 94, 184, օօ Լուլ 88, 180, 186, օօ Լալլալ 130, 132.

Absolute :—բալ 104, օալ 116, Լալլալ 132.

Deponent :—շար Լալլալ 114, յօ Լալլալ 140, յօ ճալլալ, օօ ճալլալ, յօ ճալլալ 70, 86, 124, օօ Լալլալ 138, յօ Լալլալ 76, օօ Լալլալ 86, շար Լալլալ 142, Լալլալ, Լալլալ, Լալլալ 86, 114, 138, 188.

pl. I շօ Լալլալ 92, օօ Լալլալ, օօ Լալլալ 98, 148, օօ Լալլալ 146.

Deponent :—Լալ Լալլալ 144, օօ Լալլալ 178, օօ Լալլալ 146, օօ Լալլալ 146.

pl. 3 յօ Լալ 92, օօ Լալ 132, շար Լալ 92, շար Լալ 92, յօ Լալ 150, յիլ Լալ 88, օօ Լալ 96, օօ Լալ 132, շար Լալ 92, 184, յօ Լալ 130, շար Լալ 92, Լալ 174, Լալ 106, օօ ճալ, օօ ճալ 164, 170, 174, 184, յօ շար ճալ 152, շար Լալ 170, օօ, շար Լալ

88, 94, 100 մարմբա՝ 92, 100 մսբա՝ 92, 100 լաճա՝ 134, 100 լոնրա՝ 90, 104, 144, 178, 100 լսբա՝ 92, 164, 100 լաճրո՝, 100 լաճրո՝ 72, 172, 100 լոնրա՝ 166, 100 լաճրո՝ 132, 100 լաճրո՝ 142, 100 լոնրո՝ 160, 100 լսբա՝, 100 լաճա՝ 138, 188, 100 լաճա՝, 100 լաճա՝, 100 լաճա՝ 92, 94, 154

Deponent:—սո իմրեալս 174, ուր իմրեալս 182,
ս'ա իմրեալս 174.

PASSIVE VOICE.

IMPERATIVE.

sg. 3 Գրքեր 182, ծնո՞ւթի 182, ֆօրքեր 156, Լօրքեր 90,
օւլքեր 158.

pl. 3 (syntact.) cenzաւար 120, Ժողովներ 118, արհեստ 72,
տնար 122, բնակարար 82, բնակարարներ 118,
բնակար 118, սնունդներ 118.

PRESENT INDICATIVE.

sg. 3 Իճեարծար 78, ձրիմիօժեր 94, րիրճո ձճարժար 168,
րիրճ րճար 168, Լեյժար 122.

SUBJUNCTIVE PRESENT.

sg. 3 conač millter 144, 50 mberar 120, co noéntar 70,
 (սժ, 50) ծբաջար 72, 110.

SECONDARY PRESENT.

sg. 3 Δῆτ' μὴν ἄ ττυῖτ' 100.

PERFECT.

sg. 3 ԾՈ ԱՐԻՇՇԵԱԾ 144, ԾՈ ԱԺՇԱՆԳԵԱԾ 112, ՈՅ ԵՆԱԾ 178, ԱՐ ՇԱՆՆԵՍ 160, ԾՈ ՇԼՈՐ 150, 160, ՈՅ, ԾՈ ՇՈՐԻՔԵԱԾ 78, 178, ԾՈ ՇՈՒԱՐԼԻՔԵԱԾ 150, ԾՈ ՇՈՒՄՈՐԱԾ 74, 76, ԾՈ ՇՈՒՐ 74, ԱՐ ԱՐ ՇԱՆԳԵԱԾ 114, ԾՈ ՇԱՐՔԵԱԾ 84, ԾՈ ՇԱԼԵԱԾ 108, Ա ՈՅԵՐՈՒՆԱԾ 160, ՈՅ ՈՒՇԻՔԵՍ 138, ՔՆՏՔՈ ՈՅՈՒՆԱԾ 114, ԾՈ ԽԵՏՈՒՆԱԾ

138, ոո բրսծ 100, յո բիջեօհ 140, ոո բօլմսիջեծ
 106, ոո բրարօլսծ 160, ոո բրարտլսծ 74, ոո
 բրիտօլսծ 74, 160, ոո բսրիջեծ 190, յո, ոո ջսծսծ
 94, 156, ոո ջօրիսծ 156, ոո հ-իմօրիջսծ (*impers.*)
 128, ոո հ-իմօրսծ 144, ոո հ-իմօրիւծ 182, ոո
 լէիւսսծ 132, 186, ոո լօրիսսծ 180, ոո, ջսր
 մսրիւծ 186, 190, յոսր մօտսիջեծ 188, ոո
 միւրսծ 144, յո ոսրիսսծ 74, ոո հ-օլսսծ 74, 158,
 ոո յոսսսծ 134, ոո յօնսծ 118, 150, ջսր յրսօ-
 սսծ 90, ոո յսրիւիջսծ 164, ոո տօջսծ 166, 184,
 տսսսծ 74, 76.

IMPERFECT.

sg. 3. ոօ[ջ]նիտի 164.

REDUPLICATED FUTURE.

Primary.

sg. 3. երիտսր 74, ոօ[ջէ]տսր 156, ոօջէտսր 78, 136.

Secondary.

sg. 3. ոօժեւրիտ 164.

B-FUTURE.

sg. 3. սսրիւօր 136, մսրիւրիտ 74, միւրիտ 74, մսր-
 րիտ 74, մսրիւրիտ 76, տսրիւրիտ 76.

pl. 3. եսրիւօր 136, յրիւօր 70.

Participle of Necessity :—ոենտ 120.

VERBAL NOUN (INFINITIVE).

սլսլսլս 150, սրիւօր 84, սրսսս 154, սրիւ
 (սրօնս, սրիւս) 156, սօմօլսծ 176, 'ջսր
 միւրս 146, ո'ս երիտ 82, ոո երիւսծ 88,
 երիւսիւսսսս 140, ոո ճսրիտ 78, ճսրիտ
 182, ոո ճսր 148, ճսրիտ 170, սլս ճսրի-
 տ 96, ոո ճսրիտ 88, ոո ճսրիտ 80,
 ճսրիտ 80, ճսրիտ 138, ճսրիտ 98,

ցրոմած 136, ցրոտնչած 114, օո ճրսւծւօլօրսւծ
 178, ցսարտչած 140, աչ օւսոնչոսնչած 78, օո
 օնօն 188, օրօնչլարած 118, աչ օւծսր 148, օ'ա
 n-օւօնչսւլ 176, օո օւօնչնծւլ 100, օւծսնչած 152,
 օւսնրսնչած 136, օւլ 164, ճւսսօւս 176, ար n-արսս
 182, աչ արսսս 86, օ'րսնչնծւլ 182, ա նրսւլսր
 132, օ'րօրսւսր 146, րսսս 138, րսսսսս 98,
 րսնչ 140, օ'րօր 168, օւս րօնչլօւս 118, րօնչսն 74,
 աչ րօրսսսս 152, րօրսս 138, 142, օ'ա նրօր-
 սսսս 82, օ'ա նրսւծսւսս 82, րսսսս 152, օո
 ճսնծւլ 78, ճսր 136, օ'ւսրսւծ 72, օւսնչսնծւլ
 140, օւսնրսսս 160, օւսրսր 70, օ'ւսնրօրսւծ 70,
 ա րսսս 86, օո րսսսսս 80, րսսսս 98, րօրսս
 178, ա ր-ա րսսսսսսս 88, աչ րսսսս 86, օո
 րսսսսսսս 88, րսսսս 70, օո րսսսսսս 178,
 սս' օւսսսս 152, օւ 84, օ'օրսսսս 80, օրսսսս
 158, օո րսս 162, րսսսսս 154, օ'ա րսսսս 188,
 րսս 158, րսսսս 76, րսսս 88, րսսսս 130,
 սսսսս 76, աչ սսսսս 72, աչ սս[սս]սսս 76,
 սսս 188, 166, աչ սսսս 148, սսսսս 178,
 սսսս 88.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

pl. 2 Երի 164.

PRESENT INDICATIVE.

(a) -տս.

sg. 1 Եւսր 162.
 sg. 3 Եւս, րսսս 122.
 pl. 3 Եւսս 180.

(b) **Biu.**

- sg. 3 $\pi\Delta\eta$ $\beta\iota\omicron$ 88.
 pl. 3 $\beta\iota\omicron$ ($\Delta\zeta\Delta$ $m\beta\iota\omicron$) 74.'

(c) **Fil.**

- sg. 3 $\pi\omega\iota\lambda$ (abs. in poetry) 180, $\pi\omicron\epsilon\Delta$ $\eta\pi\omega\iota\lambda$ 118, 162.
 pl. 1 $\pi\iota\lambda\mu\iota\omicron$ (abs. in poetry) 166.
 pl. 3 $\zeta\omicron$ $\beta\pi\omega\iota\lambda\iota\omicron$ 170.

PRETERITE.

(a) With **ro-** (**do-**).

- sg. 2 $\pi\omicron$ $\beta\Delta\tau\omicron\Delta\eta$ 160.
 sg. 3 $\pi\omicron\beta\omicron\iota\eta\pi$ 70, $\pi\omicron$ $\beta\Delta\omicron\iota$ 78, $\pi\omicron$ $\beta\Delta\omicron\iota\eta\pi$ 138, $\pi\omicron$ $\beta\omega\iota\pi\omega\mu$
 106, $\pi\omicron$ $\beta\Delta\omicron\iota\eta\pi\omicron\mu$ 136, $\pi\omicron$ $\beta\iota$ 70, $\zeta\epsilon$ $\pi\omicron\beta\iota$ 84, $\pi\omicron$
 $\beta\iota\eta\pi$ 86, $\pi\omicron\beta\iota$, *passim*.

Enclitic :— Δ $\eta\Delta\iota\beta\epsilon$, *passim*.

- pl. 3 $\pi\omicron\beta\Delta\pi\Delta\eta$ 72, 80, 184.

(b) Without **ro-** (**do-**).

- sg. 3 $\beta\omicron\iota$ 142.
 pl. 3 $\beta\Delta\pi\Delta\eta$ 84.

FUTURE.

- sg. 1 $\beta\iota\Delta\pi$ 84, $\beta\epsilon\pi\tau\eta\Delta$ 110.
 sg. 2 Δ m - $\beta\iota\Delta$ - $\pi\omega$ 84.
 sg. 3 (a) $\beta\iota\Delta\iota\omicron$ 76.
 (b) $\pi\iota$ $\beta\iota\Delta$ 148.

Relative :— $\beta\iota\Delta\eta$ 82, 106.

- pl. 1 $\beta\epsilon\mu\iota\omicron$ 106.
 pl. 3 $\pi\iota$ $\beta\iota\Delta\iota\omicron$ 98.

SECONDARY FUTURE (CONDITIONAL).

- sg. 2 $\pi\omicron$ $\beta\epsilon\tau\epsilon\Delta$ 104.
 sg. 3 $\pi\omicron$ $\beta\iota\Delta\tau$ 86, $\pi\omicron$ $\beta\iota\omicron\tau$ 156.
 pl. 1 $\mu\pi\pi\Delta$ $m\beta\epsilon\iota\tau\mu\eta$ 76.
 pl. 3 $\beta\epsilon\omega\eta$ 110, $\pi\iota\Delta$ $m\beta\epsilon\omega\eta$ 114.

SUBJUNCTIVE.

Present.

- sg. 3 ʒion ʒo mbeɪt̪ 74, muna ʒeɪt̪ (bɛ) 144.
 pl. 1 ʒem (ʌn cɛɛn ʒem) 130.
 pl. 3 ʒo mbeo 88.

Past.

- sg. 3 no ʒo mbeɪt̪ 116, ʒion ʒo mbeɪt̪ 76, ʌɕt̪ muna ʒeɪt̪
 150.

INFINITIVE.

vo ʒeɪt̪, vo ʒeɪt̪ 110, 164.

THE COPULA.

INDICATIVE.

Present.

- sg. 3 1ɾ, ʌɾ, conʌt̪ 190, vʌn' (vʌnʌt̪) 162, mʌɾʌ 150.

SUBJUNCTIVE.

Present.

- sg. 3 ʒurʌb̆ 80, 172, ʒurɾob̆ 112, nʌɾʌb̆ 112, ɾob̆' 174,
 mʌt̪ 100, comʌt̪ 170, vʌmʌt̪ 100, 118, ʒɛmʌt̪
 104, ʒomʌt̪ 164.

Past.

- sg. 3 vʌmʌt̪ 70, ʒo mʌt̪ 86, 142, bʌt̪ 84, mun' ʒiʌt̪ 74.

Preterite.

(a) With ro- (do-).

- sg. 2 ɾobɾʌo 162.
 sg. 3 ɾoba 102, vob̆ú 96, vobo 146, voba (+ vowel) 96,
 vʌɾibo (+ vowel) 70, ʒurib̆ (+ vowel) 78, ɾioɾib̆
 (+ vowel) 126, 150, vob (+ vowel) 164, nʌɾi (+ con-
 sonant) 158, no ʒuribo 96, 114, 144.

(ð) Without ro- (do-).

sg. 3 bu 108, ba 84.

Future.

sg. 3 buð 182.

Relative :—bur 70, 118.

Secondary Future.

sg. 3 mo bað 76, vo bað 96, 124, vo buð, bu 100.

PASSIVE VOICE.

Present,

sg. 3 acaçari 178.

Preterite.

sg. 3 vo bår 172, mo bår 70, 76.

MANUSCRIPT PAGINATION.¹

[The first word on MS. page is quoted from Printed Text.]

MS.			PRINTED TEXT.			MS.			PRINTED TEXT.		
Page.	Page.	Line.				Page.	Page.	Line.			
2	4	5—	αἰαρ.			22	104	31—	μοῦέν.		
3 ²	6	24—	υααρ.			23	110	12—	50.		
4	10	31—	οομῑῑ.			24	116	4—	510n.		
5	16	8—	cuain.			25	120	2 (from end of page)—			
6	20	19—	in πῑζε.						αῑαῑαοῑπῑ.		
7	26	14—	h-orōce.			26	126	23—	1nΔ.		
8	32	2—	7.			27	132	19—	7.		
9	36	20—	comcommonoαδ.			28	138	11—	10nῑλαῑπῑ.		
10	42	4—	75ῑ.			29	142	21—	οο.		
11	46	26—	naῑ.			30	148	13—	b1αῑ.		
12	52	6—	7.			31	152	22—	5αῑh.		
13	56	25—	μαῑῑεῑα.			32	158	7—	ann.		
14	62	11—	μεῑccεαῑ.			33	162	Last line—	macαοῑh.		
15 ³	70	1—	Rῑ5.			34	168	12—	7.		
16	72	17—	πεαμπα.			35	172	2 (from end of page)—			
17	78	10—	1omῑupa.						ῑén.		
18	84	15—	ba.			36	178	27—	cόῑῑ5εαδ.		
19	90	6—	50.			37	184	13—	α μεῑῑ5εοῑα.		
20	94	25—	Con5αῑ.			38	188	16—	1omῑupa.		
21	100	10—	Con5αῑ.								

¹ In this Table a comparison is given of the pagination of the MS. with that of the Printed Text.

² Page 2 of MS. ends with the following words :—υααρ nῑ μῑῑοε πε πῑ5 ῑῑῑονn Δ ῑεανῑῑ ῑαοῑb 7 οο ba. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words υααρ nῑ baδ μῑῑοε le πῑ5 ῑῑenο. We have here evidently a case of *homoioteleuton*, the scribe passing from the phrase on p. 2 to the similar one on p. 3, omitting the intervening portion.

³ The lower half of p. 15 is a blank in MS. The writing on the page ends with the word αοconncαοαρ. The scribe then skipped half a page, and begins p. 16 with the word πεαμπα. This is clearly a case of *homoioteleuton*. The passage on p. 15 ran αοconncαοαρ πεαμπα, and that on p. 16 began αοconncαοαρ πεαμπα. The scribe, interrupted probably in transcribing, returned, and skipped from the πεαμπα of the first αοconncαοαρ to that of the second one. The omission of the intervening passage explains the abrupt transition from par. XXVIII. to par. XXIX.

SYNOPSIS OF CAITRÉIM.

PART I.

- PAR.
- I. The tyranny of the double kingship.
 - II. The Council of the Ultonians.
 - III. The advice of Fachtna.
 - IV. The journey to Tara.
 - V. Fionnabair, daughter of Lughaidh Luaighne, King of Ireland.
 - VI. The Lovers' Cup.
 - VII. Fachtna's speech.
 - VIII. The meeting of Fionnabair and her father at the Heroes' Well on the Hill of Tara.
 - IX. The decision of the King of Tara.
 - X. The revolt of Conghal (Connall).
 - XI. The banding of the disaffected.
 - XII. The slaying of Criomhthann (Crifan), son of Lughaidh Luaighne (Lewy Lúney).
 - XIII. Conghal's journey into Ulster.
 - XIV. News of Criomhthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythé) and Fionnabair.
 - XV. Fergus mac Leide returns to Emain Macha. Quarrel of Fergus mac Leide and Fergus mac Rosa.
 - XVI. Banding of Fergus mac Rosa and Conghal.
 - XVII. Conghal's vision.
 - XVIII. Fachtna's prophecy.
 - XIX. Fachtna dissuades Conghal from attacking Ulster. Conghal's message to Emain Macha.
 - XX. The messengers return to Conghal.
 - XXI. Conghal takes the advice of his tutor Fionntan.
 - XXII. The attack on Dún da Beann (Mount Sandel, near Coleraine), the fortress of Niall Niamhglonnach (Neeve-glünŭx), by Fergus mac Rosa.
 - XXIII. The death of Craobh, wife of Niall Niamhglonnach.
 - XXIV. Niall's arrival at Dún da Beann from Emain.
 - XXV. Fergus mac Rosa and Conghal join again. The Battle of Aonach Tuaighe (Aynŭx Thū-ee).
 - XXVI. Death of Niall Niamhglonnach.
 - XXVII. Conghal decides to cross the sea.

PART II.

PAR.

- XXVIII. The story of Nabgodon, King of Uardha (Ūr-a). His expedition to Ireland.
- XXIX. Taise Taoibhgeal, daughter of King Donn (or Rigdonn).
- XXX. The return of the embassy to Nabgodon. Nabgodon's decision.
- XXXI. Conghal decides to visit King Donn.
- XXXII. King Donn seeks Conghal's aid against Nabgodon. Conghal joins King Donn.
- XXXIII. The Hostel on the Island of Rathlin.
- XXXIV. Nabgodon's descent on Rathlin.
- XXXV. The defence of Fergus mac Rosa.
- XXXVI- } The attack on the Hostel.
- XXXVII. }
- XXXVIII. The combat of Conghal with Nabgodon. Death of Nabgodon.
- XXXIX. The embassy from Conghal to Fergus mac Leide at Emain Macha. The return of the embassy. Dun Taise.

PART III.

- XL. The expedition over sea to Lochlann. The description of Lochlann.
- XLI. The reception of Conghal at Eassuidhe.
- XLII. The feast in the King of Lochlann's house.
- XLIII- } The demands of a dowry by Beiuda, daughter of King Amlaff.
- XLV. } Conghal passes the winter with Amlaff.
- XLVI. The journey of Conghal to Cathair Muirne (the fortress of Muirn). The Mountain of Fire.
- XLVII. Cathair Muirne.
- XLVIII- } The Contests :—(a) The Chain-feat ; (b) The Cupbearer ; (c) The three sons of Saighead ; (d) The wolves (oncoim) ; (e) The magic
- LV. } birds of Saighead ; (f) The battle with Cearb, Miscenmas, and the host of the cathair. Muirn is slain by Conghal.
- LVI. Conghal returns to Lochlann.
- LVII- } Conghal leaves Lochlann. Journey to the Isles and to Britain.
- LVIII. }
- LIX. Arthur, King of the Britons, seeks Conghal's aid against Torna mac Tinne, King of the Saxons.
- LX. Conghal makes a treaty with Torna.
- LXI. The episode of Art Aoinehear (Ayn-ar), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoinehear.

PAR.

- LXII. The three sons of the hosteller.
- LXIII. The King of the Saxons and Conghal feast in the house of the King of the Britons. Arthur discovers that Art Aoinfhear is his son.
- LXIV. Conghal sails for Ireland.
- LXV- } The fight at the hostel of Boirche. Death of the three Dubhs,
 LXVII. } Anadhal, and Torna mac Tinne.
- LXVIII. Battle between the armies of Conghal and Fergus mac Leide.
 Defeat and escape of Fergus.
- LXIX. Conghal marches on Tara, and challenges Lughaidh Luaighne.
- LXX. The battle between the armies of Conghal and Lughaidh Luaighne.
- LXXI. Conghal slays Lughaidh Luaighne, and is proclaimed King of Ireland.
- LXXII. Conghal and Fergus mac Leide are reconciled.

17 ԾՈՐԿԱԾ ԲԼԱՅԵՐԸ ԴՈՒ .1. ԲՆԶԵ ՆՈ՛ՒՆ ԵՐՈՂԱՐ ՔԵՐԻՔԵ ՃՈ
ԵՐՈՒՄԻՈՐ.

‘That is a kingdom’s ruin, to give a kingdom to the
younger above the elder.’

ՀԱՅԵՐԵՄ ԵՈՂԴԱՆ, p. 24.

CAITREIM CONGHAIL CLÁIRINGNEACH.

THE MARTIAL CAREER OF CONGHAL
CLÁIRINGHNEACH.

II.

‘Do rónaó cómairele aḡ maicib̄ Ulaó 7 clanna[ib̄] Ruḡruíde uile a n-Eamuin mín-áluinn M̄aáa a b̄féugmuir an v̄a ríḡ rín, 7 aḡ íao ro na maic̄e cáimic ann .i. fáctna fáthar̄ mac Rora ruar̄ m̄ic Ruḡruíde, 7 Uitead̄air̄ aḡair̄ Cealt̄c̄air̄, 7 Áimeir̄gin aḡair̄ Conuill̄ C̄earnaḡ, 7 Niall Niam̄ḡlonnac̄ mac Rora, 7 Car̄b̄raet̄ mac Luḡḡóioch aḡair̄ Óricne, 7 Luḡhar̄ó féin. “Aḡ olc̄ óuinn̄ aḡ,” aḡ ríao, “an ríḡe ro vo or̄ruir̄ Ríḡ Éir̄ionn or̄uinn̄.” “Nac̄ b̄ruir̄ r̄ib̄r̄, a f̄iora,” b̄ar̄ fáctna f̄ionn f̄ile, “ḡur̄ab vo m̄illeaó b̄ur̄ ccóiḡir̄ cugur̄c̄air̄ ríḡ Éir̄ionn an t-an̄f̄laic̄ior-ro for̄uib̄ or̄? ní meara b̄ur̄ r̄ioḡḡam̄na ionaio r̄ioḡḡam̄na Éir̄eann aḡ c̄eana.” “‘Oob̄ear̄ra cómairele v̄aoib̄r̄, a f̄iora,” b̄ar̄ Car̄b̄raet̄ mac Luḡḡóioch. “Ca cómairele rín alé?” b̄ar̄ íaoḡan. “‘Óeant̄ar̄ com̄f̄uireaó f̄leir̄e m̄óire aḡaib̄re ir̄an áruob̄aile or̄nea[ḡ]v̄a-ra .i. a n-Eamuin aḡur̄ b̄ic̄i uile aḡ cur̄ḡnam̄ 7 aḡ com̄m̄óraó na f̄leir̄e rín, 7 an tan̄ b̄ur̄ ur̄rlam̄ an f̄leaó tab̄ar̄c̄ar̄ Ulaó uile um an v̄a ríḡ aḡa for̄ra(1°) vo t̄oc̄aic̄ioim̄ na f̄leir̄e, 7 ó b̄éio Ulaó uile ann ḡab̄c̄ar̄ l̄ib̄r̄ an v̄a ríḡ rín 7 mar̄b̄c̄ar̄ aḡaib̄ íao, 7 íar̄ rín tab̄ar̄c̄ar̄ Ríḡe an c̄oiḡir̄ v̄’éir̄f̄ear̄ aḡaib̄ aḡ a h-aic̄le, 7 cor̄naó ríḡe n-Éir̄ionn v̄aoib̄ féin̄ am̄aíl̄. ba ḡn̄áct̄ l̄ib̄ áruam̄ r̄oim̄e.” Aḡ í rín cómairele aḡ aḡ c̄inn̄r̄io vo maic̄e Ulaó, 7 vo r̄inn̄eaó an f̄leaó m̄óir̄ rín aca no ḡur̄ib̄ ur̄rlam̄ í nac̄ r̄aib̄e ur̄rearb̄aíó iona f̄eacc̄muir̄ aḡc̄ iolar̄ r̄luar̄ḡ 7 roch̄raíde v̄’f̄aḡáil̄ v̄’a t̄oc̄aic̄ioim̄, 7 aḡ íao rín v̄ob̄’ur̄ra v̄’f̄aḡáil̄ ann.

‘Do c̄ionól̄aoar̄ Ulaó uile um an v̄a ríḡ rín vo b̄áoar̄ for̄ra ḡo h-Eamuin M̄aáa. ‘Do h-eaḡraó 7 vo h-úr̄l̄úac̄raó ríḡ-c̄eaó na [h-]Eam̄na, 7 vo v̄eir̄ḡḡur̄ an v̄a ríḡ rín aḡ

(1°) MS., for̄ra. The *é* appears in Early Middle Irish, spreading through forms like *er̄ce*, *er̄oe*, O. Ir. *er̄re*.

II.

A council¹ was held by the Ultonian chiefs and the Clann Rury in the fair and beautiful Eamhain Macha when the kings were absent. The following chiefs came there:— Fachtna Fathaidh, son of Ross Ruadh son of Rury, and Uitheachair, father of Cealtchar, and Aimergin, father of Conall Cearnach, and Niall Niamhghlonnach, son of Ross, and Carbre mac Luighdhioch, father of Bricne, and Lughaidh himself. “Ill, indeed, for us,” said they, “is this sovereignty the king of Ireland has imposed on us.” “Do you not know, O men,” says Fachtna Fionn File, “that ’tis to ruin your province the king of Ireland imposed this tyranny on you? for your royal-stock is not inferior to that of the rest of Ireland.” “I shall give you an advice, O men,” says Carbhre mac Luighdhioch. “What is that advice?” say they. “Prepare a great feast in this noble and chief residence of Eamhain, and let all prepare and get ready that feast. When ’tis ready, let all the Ultonians gather round the two kings who are over them, in order to partake of the feast; and when the Ulstermen are all present, do you seize those two kings, slay them, and give the rule of the province, thereafter, to one of yourselves, and maintain the kingship of Ireland for yourselves, as was your wont ever up to that.” The chiefs of Ulster decided to take that advice; and they were preparing the feast till it was ready, and till nought was wanting to it save to procure a great host and multitude to consume it; and these latter ’twas easy to procure.

All the Ulstermen gathered at Eamhain Macha round the two kings who were over them. The royal house of Eamhain was strewn *anew* and fresh rushes laid down; and the two

¹ The constitutional method of settling disputes in ancient Ireland is admirably illustrated in this council of the Ulster chiefs, and in their carrying their disputes before the final court of appeal at Tara.

6 ԿԱՒԵՐԻՄ ԸՈՆՃԱԼ ԸԼԱՐՈՒՆՑՈՒՄ.

ԸՈԼԾԱՍԻՈՒԹ ԸՄՈՒՍԸ ՃԼԱՆԱ ԸՆ ԵՂՏԵ, 7 ՆՈ ԾԱՍԱՐ ԼԱԵՒ ԸՆ
 ԸՈՅՍԻՐ 7 ԸՆ ՄԻՈՐԱՒՆ ԸՐ ԲՈՒ ԲՈ ԼԵԻՒ, ՕՐԻ ՆՈ Ի-ՕՐՈՍԱՅԵԱԾ
 ԼԵՐԱՆ ԼԱԵՒ Ը Ն-ՍՐՃԱԾԱԼԱ 7 Ը ՄԱՐԾԵԱ ՆՂՆԱԾԱԻԾ ՍԼԱԾ,
 7 ԸՆ ԸՈՅԻՐ ԲՈ ԲԵԱԸ; 7 ՆՈ ԸՍԱԼԱ ԲԱԸԵՆԱ ԲԻՈՆՆ ԲԻԼԵ (1.
 ՕԼԼԱՄ ԸՆ ԸՈՅԻՐ) ԲԻՆ, 7 ԲԱ ՆՈՒԼԻՃ ԼԵՐ ԸՆ ԲԻՐՈՒԵՐԱՅԵԱԾ
 ԲԻՈՆՃԱԼԵ ՆՈ ԲՈԾԻԱՍԱՐ ԸԼԱՆՆԱ ՐԱՒՐԱՅԵ, 7 ՆՈ ԵՐԻՃ ԻՆԱ
 ԲԵԱՐԱՄ 7 ՆՈ ԵՐՃԵԱՍԱՐ ԵՐԸԸՐ(1°) ՍԼԱԾ ՍԼԵ, 7 ՆՈ ԼԵԻԸԸ
 ԲԱԸԵՆԱ ԲԻՆ [ԼԵ] ՆԱ Ի-ԵՂՐԻԾ ԸՈ Ն-ՆԵՐԻՃԱՐ ԻՐԻ ԸՆ ՆԱ ԲԻՃ.
 ԲԻՆ ՆՂ ԸԸԱՌՈՒՆԱ 7 ՆՂ ԸԸՈՒՄԵՈ ԸՐ ԸՆ ԾԲԵԼԼ ԲԻՆ; 7 ԸԱՆՃԱՍԱՐ
 ԼՈՒԽԷ ՆԱ ԲԻՈՆՃԱԼԵ ԻԱՐ ԲԻՆ ԱՐՈԵԱԸ(2°) 7 ՆԻ ԲԵԱՍԱՐ ԸԻՈ
 ՆՈ ՆԵՆՈԱՐԻ Օ ՆՈ ԸՈՆԸԱՍԱՐ ՆԱ ԲԼԵԱԾԱ 7 ՆԱ Ի-ՕԼԼԱՄԱՐ
 ԱՃ Ը Ն-ԱՆԱԸԱԼԼ ՕՐԻ ԲԱ ՆՈՒԼԻՃ ԼԵՈ ՆԱ Ի-ՕԼԼԱՄԱՐ ՆՈ
 ԲԱՐԱՅԵԱԾ; 7 ԸԱՆՃԱՍԱՐ ԸՐՈՒՂԱ ԵՐԱՄԼԱ ՆՈՒԾ, 7
 ՆՈ ԲԼԼԻՐՈՒՍԱՐ ԸՈՆՃԱԼ ԲՈՐՈՒԱ ԸՆՆ ԲԻՆ, 7 Օ ՆՈ ԱԸԱԻՆ(3°) ՆԱ
 Ի-ՈԼԸՐՈՒՂԱ ԸԱՐԻՈՒ ՆՈՒԾ ՆՈ ԲՄԱՍԻՆ ՃՍՐԱԾ ՆՈ ՆԵԱՆԱՄ ՍԼԸ
 ԲԻՆ ՂԱ ՆՈՐ ՆՈ ԲԵ ԸԵԱԸԸԱՐ ՆՈՒԾ ԸԱՆՃԱՍԱՐ. ՆՈ ԼԵՂ ԼԵ
 ԲԱԸԵՆԱ ԲԻՈՆՆ ԲԻԼԵ ԸՆ ԾԱՐԱՄԱԼ ԲԻՆ. “ԱՐ ԲԻՐ ՆՈՒԸՐԻ ԲԻՆ,
 Ը ԸՐԻՐԱՅԵ,” ԾԱՐ ԲԱԸԵՆԱ ԲԻՈՆՆ ԲԻԼԵ, “ՕՐԻ ՆՈ ԸՐԻՈՇԸԱՍԱՐ
 ՍԼԼԸԱԻ ՍԼԵ ԲԻՐԻ ՆՈ ՄԱՐԾԱԾ ԸՐԵ ԾՐԻ Ն-ԵԸԸՈՐԱԻԾ ԲԵՐՆ 7 ԸՐԵ
 ԱՆԲԼԱԻԸՐ ԲԻՃ ԸՐԻՈՆՆ ԲՈՐՈՒԱ, 7 ԱՐ Ը ՄԵՈ ՆՈ ՄԼԼԵԱԾ ԸՆ
 ԸՈՅԵԱԾ ԵԱՐԱԻԾ.” “ԵԸԸՈՐ ՆՈՒԾԻ ԲԻՆ, ԱՄ,” ԾԱՐ ԸՈՆՃԱԼ,
 “ԲԵԱԼԼ ՆՈ ԲԻՈՆՃԱԼԵ ՆՈ ՆԵԱՆԱՄ ՕՐԱՐՆՆԵ, ՍԱՐ ՆԻ ՄԻՐՈԵ ԲԵ
 ԲԻՃ ԸՐԻՈՆՆ Ը ՆԵԱՆԱՄ ՆՈՒԾ 7 ՆՈ ԲԱ(4°)
 ՍԱՐ ՆԻ ԲԱԾ ՄԻՐՈԵ ԼԵ ԲԻՃ ԸՐԵՆՆ(5°) ԻԸ[Ի], 7 ՐՈԾՈ ԸՈՐ ԸԵՆԱ
 ՆԱՄԱԾ ԵՆԲԵԱՐ ԱՃԱՐՆՆԵ ՆՈ ՄԼԼԲԵԱՍԻ ԸՆ ԸՈՅԵԱԾ ՆՈ ՆՈ
 ԾԵԻՒ ԱՐ ԵԸԸՈՐ Ը ՃԱԾԱԼ 7 Ը ԸՐԻՐԵԱԸԻԱԾ, 7 Ը ԸՐԻ Ը
 Ն-ՃԼԱՐ ՆՈ Ը Ն-ՃԵԲԵԱՆՆ ՆՈ ՃՈՄՂ ՄԱՐԱԸ ՆՈՒԾ ԲԵՐՆ Ե; 7 ՆԱ
 ՄԱԾ ԲԻՆՆ ԱՐ ՆՈՐ ՐՈԾԱԾ ԸՈՐ ԱՐ ԸԸԱՆՃԱԼ 7 ԱՐ ԸԸԱՐԲԵԱԸԱԾ
 7 ԱՐ Մ-ԾԵԻՒ Ի ԲՈՐԼԱՄԱՐ ԱԸԱ ԻՆԱ ԲԻՆՃԱԼ ԲՐԱԻԸՐ ՆՈ ՆԵԱՄ

(1°) ԵՐԸԸՐ = mod. ԵՂՐԻ. The double *c* formerly indicated the unaspirated guttural *c*. It now represents the voiced *g* corresponding to that letter; *sic passim*.

(2°) *Leg.*, *asteach*.

(3°) *Leg.*, *achin* or *achin*.

(4°) Page 2 of MS. terminates thus. Page 3 begins at սար. O'Curry remarks in Cat. this gap. The gap may be due to one in the MS. from which

kings sat on the bright-covered couches of the house. The conspirators and ill-affected stood apart, for they had ordered a band of the soldiers¹ of Ulster and the province to attack and slay them [the kings]. Fachtna Fionn File (*i.e.* the ollamh of the province) heard that, and he grieved at the treasonable destruction the Clann Rury had undertaken; and he arose, and the learned ones of Ulster all rose; and Fachtna communicated that to them; and they sat between the two kings, in order to protect and defend them against that treachery. After that the traitors came in, and knew not what to do when they saw the poets and ollamhs protecting them, for they held it grievous to violate ollamhs,² and many and manifold shapes came upon them; and Conghal looked at them then, and when he noticed the various shapes upon them, he believed it was to harm both of them or either of them that they had come. He communicated that opinion to Fachtna Fionn File. "'Tis true, O king," says Fachtna Fionn File; "for all the Ultonians decided to kill you on account of your injustice and of the tyranny of the king of Ireland over them and of the extent to which the province has been ravaged by you." "Unjust, indeed, is it of you," says Conghal, "to act deceitfully or treacherously towards us; for the king of Ireland would not consider it worse were it to happen through you and it were for 'twere not worse, indeed, in the king of Ireland's estimation. It would be just moreover were it one of us who would have devastated, unlawfully attacked, and bound the province, or fettered and enchained it till it were subject to them; and had we two done so, it would have been right to bind us, cast

¹ ԾճԻՐԱԾԻՆ; the context would here suggest the translation 'dregs' for this word.

² N.B. this testimony to the sanctity of the ollamhs.

the tale is copied. Judging from the context, some lines have been omitted. (5°) Mod. Ir., Երեւան.

us into chains and into bondage, but not to wreak fratricidal vengeance on us. 'Twere right, moreover, to give the rule of the province to another of the Clann Rury."

III.

When the Ulstermen heard that, the kings came inside, and Fachtna Fionn File was at hand and gave his opinion : " I have an excellent advice to give you, Ultonians," said he, " and do you follow it ; for these kings are under my protection and under that of all the scholars as well. Let your drinking-house be got ready ; let every one take the place befitting him ; and let the kings be led to their own places. Lay aside your discontent and be merry this night. In the morning I shall conduct the two kings, accompanied by thirty chariots apiece, to Tara ; and in the forefront I shall place Conghal and in the rear Fergus, and I myself shall be in the middle between them, for they are under my protection alone till they reach Tara. I shall tell the king of Ireland to give the kingship of Ulster to one of them or to someone else of the royal stock of the Clann Rury, since there is but one king over every other province in Ireland." " Success and luck be yours, O Fachtna," said they, " indeed, for that is an advice for the good and prosperity of Ulster, and so it shall be followed." The Ultonians were merry that night till they wearied of drinking and pleasuring. Then Conghal made the following speech :—" It is evil of you, O warriors," said he, " to entertain mistrust and great hatred towards us because of the treachery and envy of the Airdrigh of Ireland ; and I shall give other counsel to you : do not act treacherously to [your] over-lord, for I am your liege-lord." " It is indeed sad, O Airdrigh," said they, " that we should all

“ingnemasoir-ne feall no fingsal foftra,” 7 ioberc in laoi ann :

Cómhairle uaim vo móiread
 Gan meing 7 gan meadail
 . . . na vénuib gníom meadla
 Tre gníom n-opeinna gan veđail
 Feargus feargníomac
 Robrac ile a libeina
 doirim go cen
 Ní maiť feall ar eigerina
 Cláncaclan necni naóni
 Náć maiť beo gan nođairbe
 a for an ceppis
 Ar irin mo cómhairle. (1^o) Comhairle.

Ro bádar ‘as ól 7 as doibner 7 no fáomadar an cómhairle rin leť ar leť, 7 vo cúaid cad v’a ccoval-tigib uile ar a h-áile; 7 doiract factna fionn file um folur-tráť erge ar na marac, 7 táinic irin tesh a maibe Congal cláiréineac, 7 ioberc nír: “Eris, a nís, a Congail,” ar ré, “no go n-veacám go Teamraig”; 7 táinic an file i ccoval-teac ferccura míc leise 7 doirad an céona nír. Ro ergeodar an v’a nís rin co lion a muinire 7 no gábad a n-eic vóib 7 no h-innleó a ccarrpat 7 táinic Congal mar vo oruig factna fionn file trióad cairpat i ttúr na rliged 7 táinic ferccur trióad cairpat eile ‘na veiread, 7 táinic factna fionn file a meon eatarra 7 ir amlaio rin cangadar go Teamraig.

IV.

Ir amlaio umorpo vo bí Teamair an tan rin 7 tige oiređó 7 ferann roinigte as gac cuigedac a n-érimn innce, 7 cangadarran go maic Ulaó nír a n-abar maic na n-oirreorac an tanra, 7 ar áire vonití rin, go m-beit fer na céo-oróce as gac fer vóib, ar cteac go Temraig vóib, 7 go maó ‘na ttigib féin no bent a

(1^o) The MS. is frayed at the edge, and hence portions of poem missing.

be in fear. For the wealth of the world we would not be guilty of treachery or fratricidal murder in your regard." Thereon he spoke these verses :

Mine an advice of magnanimity
 No deceit, no treachery !
 Be guilty of no deceitful act.
 Through contention without cease
 [Fell] Fergus, the very active.
 Many were his habitations
 I say with firmness
 Treachery to a lord is not good,
 They came [?]
 Contention without great friction is not good.
 [?]
 That is my advice.

They were drinking and pleasuring and they all assented to that advice. Afterwards each of them went to his sleeping-booth. About the time of sunrise on the morrow Fachtna Fionn File arose and entered the house in which Conghal Cláiringhneach was, and said to him: "Arise, O King Conghal," said he, "and let us go to Tara." Then the poet entered the sleeping-booth of Fergus mac Lede and said the same thing to him. The two kings arose together with all their people, and had their horses caught and their chariots harnessed to them. Conghal came, as Fachtna Fionn File ordered, with thirty chariots in the forefront, and Fergus with another thirty chariots came in the rear, and Fachtna Fionn File in the middle between them, and so they came to Tara.

IV.

The appearance of Tara at this time was as follows, viz. : Every provincial king of Ireland had there splendid buildings and well-cultivated¹ lands. They came to the Rath of the Ultonians, which is at this time called Rath of the Door-keepers ; and their reason for so doing was that they might partake of their first night's feast on their arrival in Tara, and

¹ Peter Connell translates *roimígte* by 'inhabited,' 'appropriated.'

n-erriada 7 a n-éouige airoir 7 imtecta oib, somad ar
 fein vo deoir i tteach Ri Érionn 7 no bentad a n-erriada
 7 a n-eouig vo oad Ri 7 Ulad ina ttiagib féin; 7 doúada
 Ri 7 Érionn a ttorradatoin co Teahraiz uair no bádair
 cúicceadaiz Érionn rompa uile na n-iongnuir amáin ann
 7 no fuioigeo Teac meórac Mioúcuarta aigepiom oóib
 annair 7 noúair neac o'foréadairt fáilte ré moúuib
 Ulad 7 tucad i tteac Ri 7 Érionn uile iad 7 no oruig-
 rium ina n-ionaduib oil 7 doibnead iad, 7 vo fuio
 féin ina ionad Ri 7 vo éair Deúad mac Sin ar a laim
 oir 7 vo cuinead Conradar Ri 7 Connat a n-uirion
 verceitadiz in tige, 7 vo cuineo Air mac Meruelmainn
 a n-uirain oiréariverceitadiz an tige céona, 7 vo cuineo
 oad Ri Ulad for flior moúcuarta tige móir mioúcuarta
 uair ar é Ri 7 cúicco oad tteadairtair comairvad ionad ré
 Ri 7 Érionn i ttemradiz vo gher é eric 7 eneacann Ri
 Érionn for oó 7 tucad oad ionad oóib gur tuill gac Ri
 oib 7 a ériocao deúmuintire ina [n]-iomadib 7 no foróai-
 leao fleo forra iartain 7 no forruigadileao biad ar a
 m-beuladib 7 no éiméill oail tealladiz (1°) aca.

V.

Ir ann rin doconnadairan éucta an ingen éaimchutadiz
 éaindealbac in neoc vo veirreudiz vo mnaib ar oelb; uair
 an veirreudizad berer grian vo meannoib na firmanente
 ruguradair a oelbri vo mnaib glana gaoiúol uile 7 tri
 éaoza rinnben ina foáir, 7 caéoir grian glomúe a
 n-uiréogadil eadairra for moúadib móra ir i innce 'ga
 h-iomairéur, 7 no leceodar an éadair ar lár a forólar

(1°) Cf. "Fl. Bricrend" (Henderson), par. 16; cairmchell oail tenio leó.

that their accoutrements and travelling apparel might be removed in their own houses, so that thence they might go to the king of Ireland's house. Their accoutrements and apparel were taken from the two kings of Ulster in their own houses; and the king of Ireland heard of their coming to Tara, for the provincial kings of Ireland were all there before them, they alone excepted. On their account he got ready the Teach Míodhcuarta, and sent a person to welcome the Ulster kings. They were brought to the king of Ireland's house; and he appointed them to their seats for the purpose of drinking and pleasuring. He sat himself in the royal seat, and placed Deghaidh mac Sin on his right hand. Conrachcas, king of Connaught, was stationed at the southern doorpost of the house, and Art mac Mesdelmann at the south-east one of the same house. The two Ultonian kings were placed on the northern side of the great banqueting-house; for to the provincial king to whom co-eminence with the king of Ireland is always given in Tara, is also granted the éric and honour-price of a king of Ireland. Two couches were given to them, so that each of the kings and his thirty nobles were settled¹ in their couches. A feast was served out to them afterwards, food was placed before them, and they held a common feast.

V.

It was then they saw approaching them a fair-shaped girl of beauteous form, who surpassed womanhood therein. For as the sun surpasses in excellence the stars of the firmament, so did she surpass in shapeliness all the handsome women of the Gael. She had with her thrice fifty fair women; and in the midst of them there was raised aloft on tall slaves a lovely crystal seat in which she was carried. They deposited

¹ tuitl, lit., 'fitted': cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.

in tige ar ioncúib Ríograidé Éireno 7 no coirgead oir-
leabairí uiliasáir 'na timceall, 7 tuccaó ceiréuill cetáir-
éimhíac áluinn aihíre(1°) irin éatáoir rin, 7 go n-veiriz
in rioğan uraiz innte, 7 no fúiríot an bantíacé bí
áluinn irin oirleabairí uiliasáir ina h-uiréimíll 7 ar
i robaóí ann rin, fionnabair iníean luíáir luáigne
iníean níz Éireann 7 no fillertair ri uáite ar Ríograidé
Éireann co h-ingantac 7 roíáirertair rinna a menman, a
h-aigenta 7 a fuiric i n-vealabair Ríograidé Éireann 7
ulaó. "Maíe, am, a bantíacé bíáluinn," bair ri, "ar
móir in tatáoirí vealáirí co Ríograidé Éireann óa Ríiz Ulaó
co éabairt a n-aoirteac níu, uair ir iníra Ríiz Éireann
co beir aiz neac eile(2°) acé aiz neac co élanabair Ríóiríze.
Uair ní mó na vealáirí suáil áóairce ar n-a loiracó i moir
móiréirí ina vealáirí Ríograidé Éireann a n-éfeugáó
Ríograidé Ulaó." "Uair ar amlaíó acá Congail," ar ri,
"7 ar é fuiríneac ruáiríóairiz 7 folc cairruad fair 7 roir
glar gleáíleata na éeann 7 uláirí óonruad veáííablanac
fair 7 bíat coircaíglan uime 7 vealáirí oiríó irin bíat or
a búirinne 7 léne ilvealabac go n-óirí ré a éner 7 go loinn
roiríáó co n-óirí for a ílíartair; ríacé ar mó 7 ar míleata
co ríacéáirí go n-óirí fuil ar vealáirí or a éionn; íléá
móirí míleata for cáiriceo cáiríleáirí a ríeith; úruacé 7
zíráir Ríiz fair. Féaríur umoiríó, zíolla ruáirí roáirí-
éanac é 7 ré óz eueo . . . ; roiríó rioíá coílac cáomíglar
ina éionn 7 tínuiláirí oiríó láir 7 folc cáiríon fair 7 ré nuá
naoiríeanta uile 'r é ruáirí roáiríéanac leirna h-ulíó ilí-
óáoiríó 7 bíat uáiríe uime 7 vealáirí áiríeoirí irin bíat or
a búirinne 7 léne íeal ré a éner 7 cloiríem íealóiríon for

(1°) *Leg.* oiríeáíóá perhaps.

(2°) *MS.*, eile, and so elsewhere.

¹ Lit., 'point of her mind, intellect, and eyes.' This is a common mode of expressing the idea of fixed attention to something.

² Probably veáííablanac for veáíablanac, 'forked.'

the chair on the resting-place of the house under the protection of the kings of Ireland. A litter-couch of fresh rushes was arranged around her, and a beautiful silvered cushion with four edges was placed in the seat. The noble queen sat in it; and the very fair female retinue sat on the litter-couch of fresh rushes round her. This latter was Fionnabair, the daughter of Lughaidh Luaighne, king of Ireland. She looked in wonder at the kings of Ireland, and she shot a glance of her mind, intellect, and eyes¹ at the figures of the kings of Ireland and of Ulster. "Well indeed, O most fair women," said she, "'tis a great reproach to the comeliness of the kings of Ireland to bring the two kings of Ulster into one house with them, for 'tis a hardship for any one to possess the kingdom of Ireland, save one of the Clann Rury. For the comeliness of the kings of Ireland is no more than that of a burning coal in a hugely great fire as compared to *the comeliness of the kings of Ulster*." "Conghal is like this," she continued, "He has ruddy hair and fair twisted locks, a bright clear warlike glance and a brown-red, very forked² beard. On him is a bright purple cloak with a golden³ pin in the cloak over his breast, and a variegated and gold-trimmed shirt next his skin, and a very long gold-ornamented sword at his side. On a peg over his head there hangs the largest and most warlike of shields, gold-wrought *as well*. Great martial spears are above the leather top[?] of his shield. The fearfulness and majesty of a king are his. Fergus, however, is a pleasant, agreeable fellow . . . ; regal, fringed, and very bright his eye, and black his slender beard. His hair is curling and fair and sleek. He is pleasant and kindly with all classes of men. He wears a green cloak with a silver pin in it across his breast, and a white shirt next his

³ N.B.—Conghal's pin is golden; that of Fergus, silver. In ancient Ireland the scarcity of silver, as compared with gold, would make the former more precious. The differentiation in character is well drawn.

Δ φιλαρταῖς 7 τροιμφιατ υαινε αρ υεαλḡαν uαρ Δ ρλεḡα(1°)
 Διτε ιμḡρινε ρα ταρρρρεο ταρρλεατḡαι ρι.” “Μαιτ, Δ
 ινḡιν,” ḡαρ ιαορḡḡ, “Δρ ριαḡḡḡ ρατḡḡ ρῖρḡḡε τυααḡ Δ
 η-υεαλḡḡ 7 Δ υ-τυαρυρḡḡḡḡ let 7 μοḡιον ηοḡιαḡ ḡυο’
 ḡρῖετ 7 ḡυο’ η-αλτρḡοη υαμαḡ ḡρḡḡ υοḡεuryḡḡ υο ηεοḡ
 ḡῖḡ.” “Tuccur ḡο υεῖḡḡḡ,” ḡαρ Δη ινḡḡḡ, “ταεḡρυυḡ
 η-ḡρḡḡḡ υο ηεοḡ ḡῖḡ, υαιρ ιμμαρ ιονηυρ ηοḡḡḡḡ ḡḡḡḡ
 ḡ Μυῖρ Eocht cuaḡḡ 7 αλḡḡḡ ηοηιονυρḡḡḡ ḡρḡḡ ρερccurḡ
 ηῖc le[ῖoe].”

.
 .1. ηε Cρῖοḡ ινḡḡḡ Cρῖοḡḡḡḡḡḡ,(2°)

.
 7 υο ηῖνḡḡ ιη λḡοι Δηη :

Δ Cρῖoch ινḡḡḡ Cρῖοḡḡḡḡḡḡ ḡḡḡḡ
 Eρcc ḡο ḡac leoe λḡḡ-ḡḡḡḡ
 ḡḡḡḡ ḡḡḡḡḡ υαιη υο’η ḡḡḡḡ
 υαιρ ηοḡḡḡḡ ρεḡḡ ḡḡḡ Rḡḡ.
 ιḡ ḡḡḡḡ ινḡḡḡ λḡḡḡḡḡḡ,
 Δ ḡḡḡḡ ḡḡḡḡ Δρ cḡḡḡḡḡḡḡ,
 υο ηῖνḡḡ toll ιη’ ḡḡḡḡ
 Δ ḡḡḡḡ ḡο cρḡḡḡ cḡḡḡḡḡḡ,
 ιḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡ (3°)
 ηḡḡḡ cḡḡḡḡḡḡ Δρ ḡḡḡḡ.
 ιḡḡḡḡḡ ḡḡḡḡḡ ηε ḡḡ λḡḡ [?]
 Δ Cρῖoch ινḡḡḡ Cρῖοḡḡḡḡḡḡ.(4°)

Δ Cρῖoch.

VI.

Δτρḡḡḡ Cρῖoch ινḡḡḡ Cρῖοḡḡḡḡḡḡ ιḡḡḡḡ ρῖḡḡ-ḡḡḡḡḡḡ
 ιη cḡḡḡ ḡο η-ḡḡḡḡ ι ηḡḡḡ ρερccur ḡac leoe “ḡḡḡ ḡḡḡḡ
 Δ ḡḡḡḡḡ ḡḡḡ leῖoe,” Δρ ḡḡ, “ḡḡḡḡ ḡḡḡḡḡ leḡḡḡḡ ḡḡḡḡ
 ḡ ινḡḡḡ Rḡḡ ḡḡḡḡḡ ḡο λḡḡḡḡ ḡḡḡḡḡḡ 7 ḡο η-ḡḡḡḡ ḡḡḡ

(1°) Sic MS. (2°) A piece is out of the MS. at this point. The following
dissecta membra remain after the word Cρῖοḡḡḡḡḡḡḡ: Eρḡḡḡ υαιηḡḡ Δρ . . .
 leat Δ ηḡḡḡḡḡḡḡ ḡḡ .1. cḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ 7 Δ λḡḡ υο ηḡḡḡḡ
 cḡḡḡḡḡ υḡḡḡḡ ιμμαρ cḡḡḡḡḡ ḡḡ ρḡḡ 7 υḡ ηḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ leḡḡḡḡ

skin. By his side is a bright-hilted sword, and a heavy green shield on a peg above his sharp, rounded [?] spear under its leather rim [?].” “Well, maiden,” said they, “modestly, skilfully, and right cunningly thou hast rendered their appearances and the accounts of them, and ’tis welcome your birth and up-bringing would be were you to bestow your affection upon one of them.” “I do certainly,” said the maiden, “bestow my love on one of them, for as the sea-tide from Muir n-Eocht fills the bays and harbours, so doth the love of Fergus mac Lede fill me.”

.
i.e. to Croch, daughter of Criomhthann,
.
and she composed this verse :—

O Croch, daughter of gentle Criomhthann !
Go to the son of Lede, fully free.
I send a share to the warrior,
For I love him beyond every king.
I am the daughter of Lughaidh,
I am mindful of his affection,
His heavy fiery love
Pierced my heart.
As long as he lives thus,
I shall not forsake him for anyone.
.
O Croch, daughter of Criomhthann !

VI.

Croch, daughter of Criomhthann, arose then, and crossed the house to where Fergus mac Lede was. “Hail, Fergus mac Lede,” said she ; “I bear a love-request to you from the daughter of the king of Ireland, together with *an expression*

page n-úlað. Note the copán órðað in which the lovers pledge their troth.
(3^o) This line is a syllable short. (4^o) This line is also short in MS. It is notable that the last line in many of the poetic passages is minus a syllable.

óuit leir.” “Moénra reime an tí ó tucaó an airciú rin
ó fionnabair ingin luigóeac, uairi gú móri an leac bair
aiciri óe, ní luíá in leac bair agharra; uairi ar é ar leac
immurro an ghráó roinnter ar óo”; 7 gabbair in gíolla an
copán 7 íbír vís ar 7 tug á lámh Croice é iar tain 7
táinuc Croc nempe go h-airm á m-boi á comóalta. Ro innir
an ghráó veimáir tug ferccur mac leioe ói 7 tug rin méo
menman 7 aigenta inneteri.

VII.

Iy annrin vo éirig fáctna fionn file re beinn m-blait-
egair m-buabuil (1°) 7 roberc: “rlan foruib, á fionn aille
éneann,” ar ré, “7 á nuz éneann ar éeana.” “In ccéona
óuitrí, á ollamuin,” bair íarar, “7 creó ar aóbar let?”
“Maite cloinne Ruóráioi nomcuir éugara leian va nuz
vo oruáigir oréa 7 ní flaitiur fionne óuitrí gac cóicceó i
n-éruinn ina fiteáin raéa 7 éncóicceó re milleac á n-éruinn
agao 7 vo raíoreoar nuzra luct an cúicciú rin, Ríge vo
éaberc (2°) v’éner óib no v’fer eile vo moíóamha ulaó 7
ní ra (3°) teacé reo’ flaitiura acáio acé conac veina
eccepa forra reac gac cóiccevac eile vo cóicceóacuib
éneann 7 tabairri in cúicceó v’énuine éiccin aca.” “Do-
géntar aguinne rin,” bair luíáio, “7 ní fupail comáirle
fer néneann uile uime rin.” Ro fúioertair in fer ceona
ar rin 7 no tióóluiceó reóio 7 maóine iomóá óó 7 vo
éuaoar na maite rin uile v’a coóuileigéib 7 nuzaoar ar
an aóaió rin.

(1°) Re beinn m-blaitegair m-buabuil. Cf. for this phrase “In
Gilla Decair”; benn blaitigér buabail ar bheinn na caircce. (“Silva
Gadelica,” p. 266.) (2°) éaberc: forms such as this are common throughout
the MS. The redactor is here reproducing the forms of an earlier stage in
which the symbols of palatilisisation or non-palatilisisation, &c., had not yet been
introduced: cf. eroc = erg = eirig; menman = meanman (Mod. Ir.), and so on.

of mental delight, and great love for you." "Kindly welcome to her who sent that request, to Fionnabair, the daughter of Lughaidh, for large though her half be, mine is no whit less; the half being, indeed, the love which is divided in twain"; and the youth took the cup, and drank a draught from it, and handed it back to Croch. Then Croch returned to her foster-sister. She spoke of the great love Fergus mac Lede bore her, and that produced mental and intellectual exhilaration in her.

VII.

Then Fachtna Fionn File arose, with a smooth, pointed drinking-horn, and said: "Hail, O fair men of Ireland," said he, "and O king of Ireland, as well!" "And you also! O ollamh," said they, "and what have you come about?" "The chiefs of the Clann Rury sent me to you with the two kings you placed over them, and yours cannot be a just government, when every province in Ireland is enjoying prosperous peace, and one province in Ireland is being ruined by you. The people of that province ask you to give the kingdom to *one* of them, or to some *one* of the royal stock of Ulster, and they have come to your kingdom only because they have been treated differently from all the other provincials of Ireland. Give therefore the province to *one* particular person from amongst them." "We shall do so," said Lughaidh, "and we must have the opinion of the men of all Ireland thereon." This same man [Fachtna] sat down then, and many jewels and treasures¹ were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

¹ N.B.—In this tale the pile never fails to receive ample rewards for advice given.

(3^o) RA: this form of the preposition *re* is possibly dialectical.

VIII.

Agus po éirigh Rí Éireann go moé ar n-a máraó uair ba
 vo gearaib Rígh Éireann grianan o' erge fair i cTeampaidh 7
 táinig go tiorruir na Laochaidí ar úr na Teampaid 7 po
 ionnail a láma 7 a ghnúir Ríoghda 7 táinig go Duma na
 Ríoghaidé leir re Muillenn Ciarnaide uair ar ann po
 fuirir in Ríoghaidé vo ghré; 7 doconnadac an enmnaói for a
 dionn'ann. "Dean i ccoinne fíri éu, a ingin," ar Rígh Éireann.
 "Apeó go veimín," ar an ingin, "uair maid an fear i
 cteangur na coinne. i. Rígh Éireann, m' aéair féin." "Maith,
 a ingin a fionnabair," bair Rí Éireann, "cioé rootóghuair (1°)
 vot' coilectáib cluimóerghuighe 7 ó vo fuan fíemóosaicta
 amuáfa eoiri aét muna tírta ré moirghíro moirí?" "Ní
 dáilur an adáir aréir gíó a beag," ar an ingin, "ré
 rmuáintuigad n-áigenta, re ceo menman." "Cneo pocu-
 perfair i cceirfaib marí rin éu, a ingin?" ar ré. "Adóbar
 ceo a dgam," ar íre, "in va ríghí táinig a h-úlltaib, cia
 oib oia tairbera an Ríge." "Nac cuma dúirí, a ingin,"
 ar Rígh Éireann, "gíobé oib o' a tairbera an Ríge?" "Ní
 cuma ioir (2°)
 in Ríge, aca uirad 7 grian Rígh fair 7
 va
 ríotru, uair vo táirghíghí fairé vo
 go maó
 [vo fe]nccur oobeurá in Ríge," bair an ingin.
 "Bíó let a ríghíre féin 7 ar é

(1°) Ro-o-tóghuair. o = infixed pron. 2nd pl. Cf. the French reflexive,
 "tu te lève." Prof. Osborn Bergin remarked to me the parallelism between the
 position of the French pronoun object and the Irish infixed pronoun.

(2°) There is here a gap in the MS. indicated by dotted lines.

VIII.

Early on the morrow the king of Ireland got up, for 'twas an obligation for the king of Ireland to see the sun rise over him in Tara¹; and he came to the Heroes' Well on the edge of Tara, and washed his hands and his royal face. Then he came to Duma na Rioghraidhe, beside Muilleann Ciarnaidhe, for it is there the kings usually took up their quarters; and he saw there before him a woman alone. "Yours is a woman's tryst with someone, daughter," said the king of Ireland. "Yes, indeed," said the girl; "and good is he whom I have come to meet, that is, the king of Ireland, my own father." "Well, daughter," said the king of Ireland, "and why did you rise from your down-strewn couch, and from your slumber of sweet sleep, save, indeed, you come on account of very great torment?"² "I slept not at all last night," said the girl, "through thinking and mental anguish." "What was it that so perturbed you, daughter?" said he. "The cause of my anguish," said she, "was to know to which of those two kings who came from Ulster you would give the kingdom." "Are you not indifferent, daughter," said the king of Ireland, "as to which of them I should give the kingdom?" "I am not indeed the kingdom, he has the fearful and majestic aspect of a king, and to you, for a seer prophesied to him that it would be to Fergus I shall give the kingdom," said the girl. "Yours be his kingdom and it is"

¹ This may point to early sun-worship; but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284.

² ḡlripib: Stokes, "Togail Troi," translates ḡlripib, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."

I shall do." "I believe you have fallen in love with Fergus," said he. Thereon the girl said :

"O daughter of the prosperous king,
Tell gently to your father—
Without grief on the mound
[Is] Thy voice to Lughaidh Luaighne—
Which of them you loved,
Which of the two kings you chose.
Tell it through affection,
His naming through pure love.
Fair Fergus is my choice,
He is a fitting husband for me ;
He is dearest to me for aye ;
He is the beloved of maidens."

IX.

"Were the chiefs of the men of Ireland present with me now, I should take counsel¹ thereon with them." "They shall be, indeed," said the girl, "for Croch shall go for them." Croch came to Tara, to the sleeping-booths of the kings of Ireland; and she awoke them, and the councillors of the king of Ireland along with them, and they came to the Dumha, where the king of Ireland was; and what the girl said before them, that they all said. "What is your wish in the matter?" said the king of Ireland. "To give the kingdom to Fergus mac Ledé," said they, "for we prefer to have no friend as king of the Clann Rury more than he." "It is the ruin² of a sovereignty, O warriors," said the king of Ireland, "to give the kingdom to the younger above the elder." "Give other compensation to Conghal, so that he may be your friend." "I shall give, indeed," said he, "a cantred in every province in Ireland to him, and, together with that, the best cantred round Tara, and a share in the decisions and secrets of the men of Ireland, and a cantred in my banqueting-house, though few be the men of Ireland in it, and the breadth of his

¹ This deference to the chiefs on the part of the king of Ireland is noteworthy.

² We might almost translate literally by 'spilling.'

face of gold as well every year, and the free nobility of all Ireland; and half the kingdom of Ulster is not better than that." They all agreed to that advice; and Fergus mac Lede was thence king, though he knew it not; and they all went off quietly, till the time for drinking and pleasuring arrived. That night they set up their drinking-hall, as they were always accustomed to do; and they took to drinking and pleasuring, and a household meeting was held. Then Fachtna Fionn File arose, with the smooth-pointed drinking-horn. "Good, O king, is it," said he, "that you have decided to give the kingdom to one of them above the other." The king of Ireland nodded assent, and Deghaid mac Sin spoke: "The kingdom of Ulster was given, however, to Fergus mac Lede, and a cantred in each province in Ireland was given to Conghal, together with the best cantred round Tara, and a share in the decisions and secrets of the men of all Ireland, and a cantred in the drinking-house of the king of Ireland, however few should be in it, and the breadth of his face of gold, and the free nobility of Ireland into the bargain."

X.

When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he only drank a part of the portion next him, and he came out to the quarters of the Ultonians, and his sleep was restless that night! He rose early on the morrow, and came to the *lios* of the kings, which is called Lios Torna Eccis now, to the house of Cairbre Crom, king of Bregia and Meath, and he came to the sleeping apartment of the king. "Welcome, O Conghal," said Cairbre; "and which of you got the kingdom?" "Fergus mac Lede," said Conghal. "That is a kingdom's ruin," said Cairbre; "to give a kingdom to the younger above the elder." "What

rewards were offered to you?" said Cairbre. Conghal told him all the rewards were offered him. "You did not take that?" said Cairbre. "I did not, indeed," said Conghal. "Then I tell you," said Cairbre, "to avenge your wrongs on him, for you are not one to whom it comes not easy to avenge his wrongs, for you are the rallying-point [lit, abode] of hosts; and he who is the rallying-point of hosts will himself defend his kingdom." "I pledge," said Conghal, "and I swear on my shield, and on my sword, that I shall take no more nor less of the offering of land made me, till I contest the kingdom of Ireland with him." "'Tis needless to do it in that fashion," said Cairbre Crom; "for I have a son who is a foster-son to yourself (that is, Cairbre Conganncesach, son of Cairbre Crom), and he will go with you." "He is welcome," said Conghal; and they were three days and three nights there, drinking and pleasuring.

XI.

The two sons of the king of the Connaught chiefs heard that—Oilioll Teora Gaeth mac Feicc and Oilioll Teora Crioch mac Airtigh Uicht Leathain mic Fírchoga—for they had been banished south from the presence of Conrachcas, king of Connaught, by Deagaidh mac Sin. They came, with all their followers, to Conghal; and Cairbre told the two sons of the king of Connaught to come two hundred strong to Conghal, and they made their alliance and banding with Conghal. Críomthann mac Fergusa Fairrge (*i.e.* the son of the fierce king of the south of Ireland, which is called Hy Kinsella) heard that, and Muiredach Mergéach, son of the king of Scotland, heard it, when he was being driven out from Scotland through his own misdeeds, and on a free visit to the king of Ireland; and he came with all his people, and made a banding with Conghal. Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard that, when they were in banishment, through their misdeeds, from the lands of

Coimeann 7 vo minne a coimeádaíct me ConĠal ra'n cuma céona. Cíť trá ađť no đaoi ConĠal ríce céo vo cúingib cāťa in tan no ġluair a tĩġ Cairibne Ćruim amāť.

XII.

Ír ann rin no ġluair ConĠal meime 7 tug a đġuib ar a cúiceo fém 7 annuair mánġadair ġo Bennuib Anann mra raiúťear Bennu breaġ avonncauair in m-buibin móir va n-ionnraicciú 7 ar aĩġe no đaoi in buibin rin .i. Crioimťann Caoim mac Luġaio Luaiġne .i. mac Rĩġ Éreann 7 trĩ caoġa vo madaomuib Rĩ[ġ] Éreann ina farrad aġ coĩġeāťť vo fadorcuairť Éreann ġo Temraĩġ. Ír amłair no đaoi 7 a řencúioi 7 a řeulúioi 'na řocúair .i. Fiaca ríle 7 ré aġ uéanaim uinnřencúair na cřice meime vo. "Ca h-ainm in ať[đ] řo ar buinn, a řiaća?" ar Crioimťann. "Ať řuair a ainm an tanra," ar Fiaca ríle, "7 ar mř avearar ať in oĩġe annu." "Cio ma n-avair(1°) na hanmanna rin mř?" ar Crioimťann. "Ír aĩġe avearar ať řuair mř," ar in ríle, ".i. ar ann comřuicer an t-uĩce 7 an řáile me céle 7 ar řuairme é rin; 7 ar aĩġe avearar ať an oĩġe mř .i. ar aĩġe no marđad an céo aġ n-állair a n-Émnn 7 řionntan no mairđ i." Aġur an tan cairnic uoib in uinnřencúar rin vo uéanam ír ann avonncauair ConĠal cúca 7 no ġráineuair 'ġa řaicrin 7 miorbo ġráin ġan aúbair uóibřium rin va břerodúir an t-olc vo bí ué. "Aťa ConĠal cúguinn," ar ríad. "Noća nřuil aúbair iomġabála aġainne aĩġ đar madaomúib amłair rin, a Ćrioimťuinn?" ar ConĠal. "Ar amłair céna," ar Crioimťann, "7 cia h-aġuibř u'a tťuccaó an Rĩġe vo'n cúrra?" "Tuccaó i u' řerccur mac léve," ar

(1°) *Vide* paradigm of verb in Windisch for older passive forms.

¹ This reference to the circumstance of the composition of a *Dinnseanchas* is extremely interesting. Fiacha supplied the place of an early Baedeker to the king. Further, this meeting of Conghal and Crioimthann at the Ford is quite

the Concheanns, and he made a banding with Conghal in similar fashion. However, Conghal was twenty hundred battalions strong when he went out from Cairbre Crom's house.

XII.

Then Conghal marched forward, and turned towards his own province; and when they reached Beanna Anann, which is called Beanna Breag, they saw a great host coming towards them, and that host was that of Criomhthann Caomh, son of Lughaidh Luaighne, king of Ireland, and three times fifty warriors of the king of Ireland with him, coming on a free visit of Ireland to Tara. In this wise he was, viz. his historian and story-teller with him, *i.e.* Fiacha, the poet, composing the *Dinnseanchas* of the country before him.¹ "What is the name of this ford on the Boyne, O Fiacha?" said Criomhthann. "Cold Ford its name once," said Fiacha, the poet, "and to-day it is called Deer Ford." "Why are these names given to it?" said Criomhthann. "The reason it is called Cold Ford is," said the poet, "that it is there the fresh water and the salt water rush together, and it is the colder thereby; and the reason it is called Deer Ford is, that it is there the first wild deer was killed in Ireland, and it is Fionntan killed it." When the *Dinnseanchas* had been composed, they saw Conghal coming towards them, and they hated the sight of him; nor was it hatred without reason, if they but knew the evils he was to cause. "Conghal is coming towards us," said they.

"Have we not reason to attack your warriors, O Criomhthann?" said Conghal. "As it may be," said Criomhthann; "and to which of you was the kingdom given this time?" "It was given to Fergus mac Lede," said Conghal. "The fall of a

in keeping with early Irish topography, for most roads met at the river fords. Few, I think, advert to the fact that underneath most of our older bridges the river is shallow; here were the old fords at which the roads on either side met.

CONGAL. “Dorcadó flaiteara rin,” ar Cnuicéann. “Ní tura náé tuitre ann rin,” ar Congal. “Do ghlair Congal an laim fair 7 tucc béim cloidímh óo noşur viceannaó ʒo veştaradó é, 7 no tuitreot na tui éaşa macaom Ríş nođáuar a bpođair Cnuicéuinn le Congal cona muinuir aétmaó fíaca file a donar; 7 aoubert Congal ruirion: “Eriş a n-onoir th’éşir 7 th’ealaóna 7 innir oo Ríş érienn şur óioşuilmuir oo Ríşe n-ulaó air 7 ʒo n-oişél in blaş ele.” Roşab aş commaoióiom mic Ríş érienn, 7 aouberaó an laoi ano:—

Buir ann rin, a Cnuicéuinn éaom
 A mic luigbeac ʒo lán-aom!
 Oo éorş ar in tulaş de
 Ar oic le luşar luaişne;
 A fíaca innir leat oó
 Oo riş érienn şan iomaşó
 A mácran no marbaó linn(1°)
 ʒo n-oiréuir oo maş imrim [P]
 Ruş luşar breac noo ʒó
 Oramra no imir arió
 Cnuicéann şérbo caom a lí
 Ar í mo lám rişbí. (2°)

Bire.

XIII.

Ro imiş Congal rieme iarirín ʒo cuicé Roir 7 i Maş Temil mára ruirán abar (3°) Pođair o mór Muiréme 7 in n-şarbflişio ruirán abar (4°) rlişe mór míoşluacra, o’luşar Cinnéoióce mic Neaétain ruirín abar luşar Cinn Tpaéta an tanra 7 o’áé mór ruirín abar áth Cuiéne 7 i Maş Cođa Cenn-mór roir 7 oo Cnuc Oiaimrac ʒo ráimic ʒo Cairn macu Buacalla ʒo lám-meóon ulaó ruira riáótear

(1°) MS. inn. (2°) Ro-r-bí; r = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. ruirín an-abair; *infra*, we have ruirán abair, and elsewhere ruirán abaréar. The enclitic pres. passive of O. Ir. at-biur, ‘I say,’ is -apar, -abar; the form *abair* is due to

kingdom that means," said Criomhthann. "You are not one who shall *not* fall in it,"¹ said Conghal. Conghal seized him, and struck him a blow of a sword, so that he was beheaded right quickly; and the thrice fifty youths who were with Criomhthann fell at the hands of Conghal and his people, with the exception of Fiacha the poet, alone. Conghal said to the latter: "Rise in honour of your wisdom and your science, and tell the king of Ireland that we have avenged on him the kingdom of Ulster, and that I shall avenge the other portion." He then took to apostrophising the son of the king of Ireland, and this poem was recited:

Lie there, O fair Criomhthann!
 O son of Lughaidh, full pleasant!
 Thy body lies on the hill
 Through the evil of Lughaidh Luaighne.
 O Fiacha, tell
 The king of Ireland, without contention,
 That his son was slain by us,
 And fell on Magh Imrim [?]
 Lughaidh gave a false judgment.
 He wrought injustice on me.
 Criomhthann, though fair his hue!
 It was my hand slew him.

XIII.

Conghal marched then to the territory of Ross and to Magh Temil Mara, which is called Fochaird Mor Muir-themhne and by the Rough Way, called the Great Way of Miodhluachra, to Iubar Chinnchoidhce mic Neachtain, called Iubar Cinn Trachta now, and to Ath Mor, called Ath Cruithne, and to Magh Cobha Cenn-Mhor east, and from Cnoc Diamhrach, till he reached Carn Macu Buachalla in the

¹ This is cryptic enough in English, but not so in Irish. It is a case of two negatives amounting to an affirmative.

analogy with the enclitic pres. active. (4°) MS., *μῦραν ἀβάρη*, as above. The form has been changed, *passim*, to *ἀβάρη*.

ḃáile ón Dónghaile aniu, 7 roghabao roét 7 longporc
 ainoréin; 7 cánghadair cuca ainoréin trí comhábaitaḃa
 Conġail .i. trí míc Ríġ Chuitneac n-Ůlao .i. Fíaoḃ 7 Fercḃ
 7 Fritḃar ḃ n-anmanna 7 vo rinneḃar ḃ ccoraíḃeacḃ ré
 Conġal. Iomḃura Conġail ġo nuíġe rin.

XIV.

Iomḃura fíacḃa fíle, cáiníc rémḃe ġo Teḃraíġ 7 vo innir
 vo Ríġ Éreann ḃ mác féin vo mārḃao 7 ḃ mácraíḃe vo
 mārḃao uile vo Conġal, 7 roḃoi Teḃraíu uile 'na n-uall-
 ġuḃa 7 ina m-bhóntoiríu óé rin. “Cóir ḃar m-beíḃra
 amlao rin,” ar Ríġ Éreann, “uarí éccóir cuġḃaíḃrí
 oramra vo óénam .i. Ríġe n-Ůlao vo ḃuain vo Conġal.”
 “Acá ní nac ura ná rin uoirí ann,” ar íao ran, “uarí
 vo ġeubḃa 'h inġen báí vo ġraḃ Fercḃura míc leue muna
 cuġaíu óo í.” “Ír lór óamra earḃaíḃ mo míc oram
 ġénġo [m-]beḃ earḃaíḃ m' inġine leir, (1°) 7 caḃraíḃ óġuáíḃ
 Fercḃur ġo cuġaríra m' inġen óó”; 7 cuccao Fercḃur cuca
 7 ro naíreaoḃ an inġen óó 7 vo ġeallíran céo va (2°) ġac
 crióḃ ina coirḃe; 7 vo ġaḃurḃaíu Deaġaíḃ aġ aġallam
 Fercḃura: “Ír móí vo mác vo rinne luġaíḃ orí, ḃ
 Fercḃuir .i. cuġ níġe n-Ůlao óuir, 7 cuġ ḃ inġen ar ḃ
 h-aíḃle, 7 ní olíġio ḃ cíġeríar vo ġoin.” “Ní énéccaeḃra
 eíreí,” ar Fercḃur, “in ccéin bam beó 7 berum (3°) 'na níġ.
 ḃ n-Éíinn”; 7 ro comhóíaoḃ banair inġene Ríġ Éreann an
 uíḃe rin leir, (4°) 7 cuccao ó'Fercḃur í, 7 roḃaḃar trí lá
 7 trí h-aíḃe ar ḃ banuir.

(1°) MS., leí. (2°) *Sic* MS., cf. ra for re in text. (3°) bam beo.
 7 berum; bam = 1st sg. fut. of *copula*; ber = rel. 3rd sg. of same. *Vide*, for
 these forms, Strachan, subst. verb in O. Irish Glosses, Phil. Soc., p. 80, &c.
 (4°) MS., leí, written thus frequently in MS. and changed to leir in text,
passim.

centre of Ulster, which is called to-day Baile on Dongaile; and a halt and encampment were made there, and the three fosterlings of Conghal came to them there, viz. the three sons of the king of the Picts of Ulster: Fraoch and Ferg and Frithnas¹ were their names, and they banded themselves with him. So far regarding Conghal.

XIV.

As to Fiacha the poet, he came to Tara, and told the king of Ireland that his own son and all his warriors had been slain by Conghal, and all Tara was in heavy grief and sorrow at that. "Just cause you have to be as you are," said the king of Ireland, "for you made me do an unjust thing in taking the kingdom of Ulster from Conghal." "There is something not a whit easier for you than that," said they, "for your daughter shall die through love of Fergus mac Lede unless you give her to him." "The loss of my son is enough for me without the additional loss of my daughter; and bring Fergus hither, so that I may give my daughter to him." Fergus was brought to them, and the girl was betrothed to him, and he promised a hundred of every kind of cattle in her dowry;² and Deaghaidh entered into conversation with Fergus, saying: "Lughaidh has conferred great favour on you, Fergus: he has given you the kingdom of Ulster, and his daughter as well, and you ought not tamper³ with his sovereignty." "I shall not forsake him, indeed," said Fergus, "as long as I live and as long as he is king in Ireland." The marriage of the daughter of the king of Ireland was celebrated that night, and she was given to Fergus; and the marriage ceremony lasted three days and three nights.

¹ *Frithnas*: the name is also given as *Frithuas*.
 regulations regarding dowries, *vide* Joyce, "Social History," vol. ii.
 'to wound.'

² For an account of the
³ Lit.,

XV.

Ír anghrín do ríad Fercgur: "Maic, a anam am, a luḡad, ar muid vānra vūl do ḡadāil Rige n-ulaḡ, 7 do vūcūr Congail erve, 7 cuipri tuillead rocrave lium." "Cuiprioo, imuprioo," ar Rīg Éreann, "Deḡ mac Deḡad mac Rīg Muḡan 7 Meaf Domnann mac Airt mac Rīg Laiḡean 7 Tinne mac Conrac mac Rīg Connaēt 7 mac Rīg Éreann 7 a n-dorḡḡad uile leó." "Roopra buad 7 bennactām, a Rī," ar Fercgur, "ar maic an tuillead rocrave rin; 7 no ḡluairḡar pompa in ḡluadḡ rin ó Ţeam-ḡaiḡ no ḡo ḡánḡadḡar ḡo h-Ċamain MāĊa, 7 no bī ḡleḡ ḡioḡḡa no mōr ar a Ċionn: 7 tāinic tionól ulaḡ uile v'a n-ionnḡoigḡ 7 tānḡadḡar timceall Fercgura 7 do ḡoipeadḡar ḡairm ḡiḡ v'e;(1°) 7 tāinic Fercgur mac Rora anḡ a ccumupc caic, 7 ar i rin bliadoin ḡoḡadburḡar Fercgur mac Rora a Ċeḡferann Ċuige; 7 no ḡuḡeḡ le Fercgur mac Leve a Ţeac oil 7 doibneara an oirĊe rin, 7 doberc ḡé Fercgur mac Rora: "Ċ'ait a m-bia-ḡu irin tigrī anocĊ? im' ġarḡadōra beir no 'ḡan oĊla ḡeinnrō." (2°) "Ír feapri lem' ḡluadḡ a comcomḡōraḡ ḡēn ina beic aḡ comḡōraḡ ḡluadḡ vūine ele,(3°) 7 beo irin oĊla ḡeinnrō." Aḡur tucc Fercgur mac Leve a onōir a vōionḡmana v'a ḡac don vūine do mādīb ulaḡ 7 ḡer n-Éreann ar Ċena an oirĊe rin. Aḡur ar amḡadō ḡo boi feapricur 7 Ċior mīleĊa aige, oḡḡa ḡlān a cuig bliadōna, aḡ ḡri nḡlac 7 ian meafĊĊa caoḡad vō mīoḡ no vō Ċuipri, 7 ba h-Ċiccū rin vō in ḡac tigrī v'a ḡeigēad a n-ūllĊadī ḡé ḡaob ḡacā ḡerī eile v'a bḡadḡad. Aḡur no

(1°) N.B. this fashion of accepting Fergus as their king. (2°) oĊla (poĊla) ḡeinnrō: this originally was the warrior's seat in a chariot; hence any distinguished seat or place. (3°) This older form occurs side by side with the mod. form eile.

¹ Lit., 'soul indeed'; cf. "Cath R. na Rīg," p. 6, "Maith am a m'anam Cath-baid." ² Lit., 'an addition of numbers'; cf. Anglo-Irish, 'tally.' ³ Sic literally; i.e. 'they proclaimed him king.' 'ḡlān = 'clear, full'; cf. Wind., "Wörter -

XV.

Then Fergus said : " Well, my soul,¹ Lughaidh, it is time for me to go and take possession of the kingdom of Ulster, and banish Conghal out of it ; and do you give me some auxiliary² troops." " I shall give you, now," said the king of Ireland, " Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhnann, son of Art, the son of the king of Leinster, and Tinne, son of Conrach, the son of the king of Connaught, and the son of the king of Ireland, and all their youthful warriors." " Success and blessing be yours, O king," said Fergus ; " that is a good increase in numbers." That host marched from Tara till they reached Eamain Macha. A right royal feast was ready for them ; and the whole muster of the Ulstermen came to meet them, and gathered round Fergus and gave forth the *cry of a king*³ in his behalf ; and Fergus mac Rosa came amongst them ; and it is in that year Fergus mac Rosa first took possession of his territory. His drinking- and pleasuring-house was set up that night by Fergus mac Lede ; and he said to Fergus mac Rosa : " Where shall you stay in this house to-night ? will you be with me or in the champion's royal place ? " " My hosts prefer to entertain themselves rather than be entertaining that of another man and they shall stay in the champion's royal place." Fergus mac Lede showed fitting honour to each one of the chiefs of Ulster and of the men of Ireland also on that night. In regard to Fergus, matters stood thus : he had paid to him a military tribute—a clear⁴ inheritance of five years, a calf⁵ three hands high, a mixing vessel for fifty of mead or ale ; and that he had to get in every house he came to in Ulster, besides every other entertainment⁶ he got. The

buch": dia n-at slána a secht bliadna. ⁵ Δξ τρι n-γλας: cf. Meyer, " Irish Lexic.," s. v. Δξ. ⁶ Distinguish three Irish words; *feir*, gen. *feiri* = 'feast'; *fiir* (Mod. Ir., *fior*), gen. *feirra* (*fearra*), 'knowledge'; *fiir*, gen. *fiiri*, 'vision.'

[illegible]

XVI.

Տօ ճօրայն Բերսսր ձ մսւնքի ճր րն, 7 սօ րսնն զիօ ձն
7 րնճալե օն, սր ուր քսօր ճճ Լճնքձ Բերսսր մճ Լճե է
սձ մճքձձ սօ սձ ճձձձլ, 7 սօ քճլ քճն սճոնքրօն
Լոնքքսր Ըոնճալ 7 ճոնճձսար քօքսր Ըոնճալ րն . ձ. ճ.
հ-սօնձ ձն օր ճոնձն ճձ ճսքձ. Ըձ սճմն Լճ ճքձ
լճ սօսձձձ Ըոնճալ ճոնճոնճսար 7 ճճնճսար ճօ քձձ.
7 ճ-սրքրճճ Լճ սօ Ըոնճալ, 7 սօ էրն Ըոնճալ ձ մճքրձ
7 ձ մսւնքի ճօ հ-էճճլլձձ ճլլմճքձձ 7 սօ Ը սօ մճօ ձ

(1^o) *munuṭer*, the distinction between the nom. *munuṭer* and the dat. *munuṭr* is not consistently observed, *e.g.* following we have correct form *munuṭer*. (2^o) *MS.*, *orṭa*. (3^o) *ṣiberce*: for discussion on meaning of this word, *vide* *Ir. Texts Soc.*, vol. ii., "Fl. Bric.," p. xvi.

followers of Fergus asked for the tribute that night ; and those of Fergus mac Lede said : "It is not time for that to-night," said they, "for the chiefs of the men of Ireland are in their place to-night"; and the followers of Fergus mac Rosa said that they would avenge that upon them. "Unless you come to wreak vengeance on us together with Conghal Cláiringhneach, there is nothing for you to wreak on us," said they ; and he continued in that heroic¹ dispute and contentious¹ strife. The followers of the Ferguses approached the Ferguses themselves ; and what their people said, they themselves said the same, so that personal anger and mutual² mental distrust was stirred up in them ; and Fergus mac Rosa was told how his tribute had been taken³ from him by Fergus mac Lede. "I give him my word," said Fergus mac Rosa, "that I shall avenge that upon him, as well as his arrears of tribute, so that it shall not be customary for any one of the Clann Rury to take again my tribute from me." They passed that night ; and Fergus mac Rosa rose early on the morrow with all his people to prepare⁴ vengeance with Conghal mac Rudhraidhe on Fergus mac Lede.

XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught;⁵ for he knew not but that Fergus mac Lede would follow him to kill him or take him ; and he moved forward to the encampment of Conghal. Conghal's sentries noticed the battle-spears above the heads of the warriors. They were certain that they were enemies to Conghal they saw, and they came with warning and help to Conghal ; and Conghal and his warriors and his people rose frantically, wildly ; and they were so inspired that,

¹ Vide O'R., *ḡaorbeal*, 'a hero,' &c. ; probably, however, *ḡaorbeige* here simply means 'in Irish.' ² Lit., 'one another,' *cac o'a ceile*. ³ *buain* = 'take forcibly.' ⁴ *comcorimorad* = 'to prepare together.' ⁵ A common expression in Irish.

menman aét ġiob iav fir éreann uile vo beir ann go n-ionnproádaoir 'ran uair rin iav; 7 no eadair Conġal a éat 7 ar n-a eadair óó doconnairic oirín fludiz ferccura mic Rora va n-ionnproizib, 7 doconnairic ferccur a ttúr an tfludiz 7 aietnigier é aġ tegurc a muiniric aġa raóa ruu a n-iobna aiz vo toirneam ó nac vo óeabair vo éuavar. Aġur óocuala Conġal rin táimic ar in ccaé ó'a éile 7 tug a lám tar briaġaro ferccura 7 tug póis vo 7 pofer fáilte fir. "Mocén vo éaéo a Riġ móir, a fearccur," ar re,— uair ni ouðaircrom ġuē ruam ré ferccur aét, a Riġ móir, —7 vo innir vó an ni 'man óeacúir. "Cuma ouicri rin," ar Conġal, "uair ġac maic biar aġuinne, ar muotra caitfiróer i 7 va n-ġabuinu-ri (1°) Riġe n-Éreann uile nobaó letra a forlamar 7 ir foeamra clanna Ruóridaġe am' aġair ó éanguir ac' donar éuġuinn"; 7 rogabao longpoit aġ ferccur ar rin 7 no raiteao a pupuill 7 vo mēa a m-boča 7 a m-bélrgála.

XVII.

Aġur cángavar a n-oireadtar (2°) i pupall Conġail uile ar a h-[ait]le; 7 tuguruar Conġal a h-uillinn reča ruir ccoilciġ cluimóeairiġe 7 ruir ccepcéail cciurpóiz nobi fa'n iomvaio, (3°) 7 vo éuair fáctna rinn rile i cceann rġoiruóeacé (4°) vo óeunam vó, 7 táimic an éail breuġac éuġe .i. an covaó, 7 doconnairic fir amra 7 airling 7 no linguruar go m-boi 'na feram ar uilár a pupuill 7 vo noct a éloróim. Ro eiriz fáctna rinn rile, 7 no iavuruar a óa vóio ruġ go h-éclam uime. "Slán foit, a ruġ, a

(1°) ġabuinu-ri; ri = form of part. aug. of 1st sg., after a slender vowel.
(2°) Oireadtar; this word has been adopted as the name of the annual festival of the Gaelic League in Ireland.

(3°) For an interesting discussion of the meaning of this word, see Joyce, "Social History of Ireland," vol. ii.
(4°) The Gaelic League branches have adopted this word as a name for minor social gatherings. In the South of Ireland the neighbours on a countryside gather together on winter evenings for the purpose of story-telling, &c., and to these gatherings they still give the name rġoiruóeacé.

even were all the men of Ireland there, they would have attacked them then. Conghal drew up his army, and on doing so he saw the countless host of Fergus mac Rosa approaching; and he saw Fergus in the forefront of the host, and he noticed him instructing his people and telling them to lower¹ their battle-spears, for they were not marching to strife. Conghal heard that, and came from one army to the other, and threw his arm round the neck of Fergus, kissed him, and welcomed him. "Your coming is welcome, O great King Fergus," said he (for he never applied any epithet² to Fergus save : O great king); and he told him what he was about. "That does not matter," said Conghal, "for everything we have you must share it; and if I should get the kingdom of all Ireland, yours would be the chief place in it; and it is futile for the Clann Rury to oppose me when you alone have come to join us." Fergus encamped then, and his tents were fixed up and their sheds and huts³ erected.

XVII.

They held a meeting in Conghal's tent afterwards; and Conghal rested his elbow on the down-strewn bed and on the border-pillow round the couch, and Fachtna Fionn File proceeded to entertain him; and the *false sense* came upon him, viz., sleep; and he beheld a wondrous vision⁴ and dream, and he started up straight on the floor of the tent and bared his sword. Fachtna Fionn File arose, and quickly joined his two royal hands round him. "Hail! King Conghal!" said he,

¹ N.B. this sign of peace. ² *gú* = 'word, epithet.' ³ *béirgála* : cf. Hogan, "Cath R. na Ríg," Gloss. Index. ⁴ The *fi* and *airling* or *vision* have always been popular in Irish literature. Students of the modern literature will find numerous examples of their poetic adaptation to the expression of political and patriotic discontent in the *airling* of O'Rahilly, O'Sullivan, &c. *Vide* Fr. Dinneen's ed., "Poems of Egan O'Rahilly," Ir. Texts Soc.

and what sawest thou in thy sleep?" "I beheld a dire, wondrous, and hideous vision," said he, "of him who caused me mental and intellectual anguish."¹ "What sawest thou, O king?" said Fachtna Fionn File. "I saw myself journeying over a grass-green and very white plain, and a dreadful wild boar coming towards me; we fight with one another, and all my host is slain by him, and in the end of the struggle he is slain by me"; and then he recited the poem:

I saw a vision, O Ulstermen,
 Fierce the valour!
 I saw my whole host slain
 By another.
 I beheld me journeying on a plain,
 Smooth, winding, white, expanding;
 I beheld a fearful wild boar
 On its surface.
 I beheld one escaping
 Through my bravery;
 I slew the boar through great valour
 Evil I saw!²

XVIII.

"Explain that dream to me," said Conghal. "We shall indeed," said Fachtna Fionn File and Fraoch the Druid: "the plain on which you were means your journeying by sea; and the wild boar you saw is a foreigner who shall give battle to you on the sea, and you shall be in dire straits through him, and the boar shall fall by you, its lord." "That is very³ likely," said Conghal; "and prophesy truly to me, O Fraoch, as to where I shall be in those dire straits." Fraoch had recourse to his knowledge and learning; and knowledge was revealed to him and ignorance concealed from him;⁴ and

narrative. This is scarcely so; they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasising the main theme. The difficulty in translating them has no doubt lost them the favour of editors. ³ 'Very,' in the older sense of the word. ⁴ A not uncommon mode of expression.

eoluir 7 no cúirteó fíor uó 7 noceileadó ainfíor fíor, 7 táimic u'ionnroiúio ConĠail, 7 fíarfaígear ConĠail rceula óe, 7 no fíreĠairiurum é, 7 aóberc:

SĠél liom óuic . a níg néil
 fíor fíaitce fíuaidġ . an ġuioí ġér
 táll 'ran moig . ġairfíó bhoim
 fíarfaíó fíul . fíó uíeann
 ár ġlann níad . uírcáir bhoim
 móir an rcel.

SĠél.

“Ír aóbal an móirrcél rín,” ar ConĠail, “7 bíó aóbal ríe innuirín é, 7 uénra fíaríone ele uáimra, cionnur bíar mo éatúġad 7 mo éogad uó'n cúrra 7 fíerccur mac leue, in n-ġadbuirrí Ríge n-úladó uó'n cúrra”; 7 uó éuaid fíaoó aríó a muiríġín a eóluir 7 a fíóġlaméa, 7 no fíoilrígeadó rírinne uó, 7 táimic mar a ríabíe ConĠail. “Ní ġadbair nígíe n-úladó uó'n cúrra, a ConĠail,” ar fíaoó, “7 cuirrí ar fíarínce éu 7 eíreóca fíerccur fíor ríe fáua 7 cuirríóter i n-ílčírúí ciana comáíġéaca éu ġo ccaíčír ríe fáua inntíó .i. cúíġ blíadóna uéġ 7 ġuirab a cuíocáíó loclann ġeubdar éu nér 7 nígíe ar túr 7 ġébcár bhuíġen orc ann 7 ġeubra(1^o) bhuíġen fíor neac eile .i. fíor fíerccur mac leue, 7 no fíaoóírao fíuaidġ 7 fíóčírúíe íomóa ann eaoíuíb, 7 beio colla cróuerġa im an m-bhuíġín rín 7 ġeubairrí neáir éíeann uile ġíóó fáua ġo nuíġe”; 7 aóberc an laoi ano:—

Abair ríom, a fíaoíó ríogóa
 an fíerra ar fíuadġ bhoín uíogla?
 cionnur bemio, toluíb ġur!
 U'ar ccoġad áġur fíerccur?
 Uíraoóírao (2^o) fíuaidġ a m-bhuíġín,
 beio cuirrí ceírcéa uí i fíuíb;
 Uíraoóírao fíuaidġ linne óe,
 táll áġ toġail na bhuíġíne;

(1^o) ġeub ra. In Mid. Irish ra occurs rarely as part. aug. of 2nd sg. in place of the commoner ru. (2^o) uíraoóírao = 3rd pl. S.-fut. of cuírim, ‘I fall.’

he came to Conghal and Conghal sought information from him, and he answered and said :

I have a story to tell you, O bright king !
On the green, hosts ! sharp the deed !
Yonder on the plain, ravens shall shriek.
Blood shall flow, rages strife,¹
Pure hero, he saw sorrow,²
Great the story !.

“ Fearful is that great story,” said Conghal, “ and fearful its narration ; and prophesy again to me as to how I shall fare in my fighting and warring on that occasion with Fergus mac Lede, and as to whether I obtain the kingdom of Ulster this time.” Fraoch again had recourse to his knowledge and learning, and the truth was revealed to him, and he came to Conghal. “ You shall not get the kingdom of Ulster this time, O Conghal,” said Fraoch ; “ and you shall be sent out on the sea,³ and Fergus shall oppose you a long while, and you shall be sent into many distant foreign lands, and you shall spend a long time in them, viz., fifteen years. In the land of Lochlann you shall first get power and a kingdom ; and a palace shall be given [?] to you, and you shall take a palace from another person, viz., from Fergus mac Lede ; and hosts and many multitudes shall fall through you, and blood-red bodies shall be round that palace ; and you shall receive the power of all Ireland, long though it be till then” ; and he recited the lay :—

Tell me, O regal Fraoch,
Whether I shall bring vengeful sorrow on the host ?
How shall we fare, floods of strength !
In our fight with Fergus ?
Hosts shall fall in a palace,
Bodies thereby shall be lacerated and in gore ;
Thereby hosts shall fall by us,
Yonder at the destruction of the palace.

¹ Lit., ‘weaving of strifes.’ Wind., *oṛenn* = (a) ‘strife’; (b) ‘rough.’

² *oṛenaiṛ bṛón* = ‘he saw sorrow’; MS., *bṛoin*, however.

³ It is perhaps unnecessary to point out the artifice by which the story-teller anticipates in the vision the events in Part II., and thus links the episodes together.

Sinne curtar tar fairrige
 go galluib na gLairfairige;
 Síadran anur runn ar tír
 ní h-eab bu áil linne, a fhrasó.
 Abair.

XIX.

“Déntar cómaidirle dguibhre, a óga, uime rin,” ar Congal,
 “7 tabair maite ár muinirne éugainn.” Tuccad éucta
 da mac Rígh Connacht 7 mac Rígh Laignen 7 Muireadac mac
 Rí Alban 7 Anadál mac Rígh Concéno 7 a tiri comóaltada
 féin .i. Fíaoch 7 Ferc 7 Fritéar, 7 ro aigill Congal uile
 iad, 7 doberc riu: “doeluintí fairtine bar noraas, a
 óga,” ar ré, “7 déntar cómaidirle dguibhre uime rin.”
 “Déna féin 7 fáctna rinn file,” ar iad ran, “uair ir ar
 bar cómaidirle anraimne(1°) uile.” “Déna cómaidirle óuin,
 a fáctna,” ar Congal. “Ar í mo cómaidirle-ri óib,” ar in
 file, “gan cat gan cogad gan comfuaigha ar ulltaib do’n
 óulra uair ní h-íad ar ciontac riú.” “Ir fíor rin,” ar
 Congal, “7 éirgeó fíor uairin go h-éamain 7 abradó re
 h-ulltaib an neoc bur caraid 7 bur fíoráinir óamra óib
 teguro lem(2°) ar in foigil 7 gac neac rir ba fearr anad
 a brocáir fearccur mic leue. “Cia raóur anirín alé?”
 ar iadran. “Angóda mac Anluin Aleitir,” ar erun, “7
 ticcúó bhuicne ann,”—uair ní raibe tigherna bunad d
 bhuicne anirín déct(3°) fearccur, uair ar le fearccur do éad
 bhuicne. Uair ní raibe tigherna bunad ríam d
 bhuicne déct fearccur, uair ní ríulung neac eile neimnige bhuicne
 ríam déct fearccur,—“7 ionnroigíó go h-éamain,” ar
 Congal, “.i. gac neac bur caraid óuin o’ ulltaib tegad
 go h-donad tuadó 7 raímuirne go blena Corra Cinnco-

(1°) anraim-ne: 1st pl. fut. of anaim, ‘I await.’

(2°) lem = Mod. Ir. liom.

(3°) MS., do.

We are sent over sea
 To the foreigners of the green sea;
 They have come hither from land,
 That is not what we wished, O Fraoch.

XIX.

"Be advised thereon, warriors," said Conghal, "and bring *hither* the chiefs of our people to us." The two sons of the king of Connaught and the son of the king of Leinster, and Muiredach, son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and his three own fosterlings, Fraoch and Ferg and Frithuas, came to them; and Conghal conversed with them all, and said: "You hear the prophecy of your druids, O warriors," said he, "and take counsel thereon." "Let you and Fachtna Fionn File do so," said they; "for it is your counsel we shall all await." "Give us advice, O Fachtna," said Conghal. "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." "That is true," said Conghal, "and let a message be sent to Emain from me; and tell the Ulstermen to have him who is a friend and true kinsman to me come with me on this foray; and whoever prefers it let him remain with Fergus mac Lede." "Who shall go thither?" said they. "Angotha mac Anluin Aleitir," said he, "and let Bricne go" (for Bricne had no over-lord there save Fergus, for it is with Fergus Bricne went. Bricne never had any over-lord save Fergus, for no other person would stand the virulence of Bricne save Fergus).¹ "Let them go to Eamain," said Conghal, "and whichever of the Ulstermen is friendly to us, let him come to Aonach Tuaidhe, and we shall go to Blena Corra Crion-

¹ I have placed this description of Bricne in brackets as being evidently the words of the narrator and not of Conghal. Of course in the MS. there is no indication as to whom they belong. Punctuation, inverted commas, &c., are the work of the editor. Similarly, *infra*.

raí, — níra raitear lena an gairbaid an tairra”; 7 vo rinne an laoi anu :

Δ Αηγοτα επεε εο h-Emom
 εο cloinn Ruoraiεe neadaiε;
 Teεuro εο h-Donac Tuairde,
 Cuuarō croua cpaobruairde;
 Δcāmōrone lion caēa
 Vo uegñacaiδ uegflaēa;
 Δr fear cēo εac aomfear oib
 Vo neoc iadap ’man airtuig;
 εac aon oib anur adur
 na ferann fein ar ferccur
 Maδ ferr leō anaδ aεa
 Abairri riē, Δ Αηγοτα.

Δ Αηγοτα.

Δsur tāngadu ar na teacēa rin pompa εο h-Emuun 7 tāngadu ar εο teε na Ruoraiεe Δ n-Emuun an tairri. Δsur ar ann vo bi fearccur mac leoe 7 macraiεe ēireno uime ann 7 nofiarraiε rgeula oibriom. “Canar tāngadabair, ioir, Δ Αηγοτα?” ar ferccur. “An baile ar Δ bfuil adubar flaēa ēreann,” ar Αηγοτα, “7 mic mioε na h-Eorpa uime anu .i. Congal mac Ruoraiεe Δ n-iongnur na flaēa ferccura.” “Cpeo adubar bar n-iomluaidōri uaiεe, eioiri?” ar fearεur. “Tāngamairne ar ceann cloinne Ruoraiεe,” ar bpuce, “εac aon oib leib’ aiε fearεur 7 Congal vo leannmain uair ar fearri o’iarmairc oōib ē nā beic i n-Ulltoib; 7 εac aon nac ba capa oūinne oioδ,” ar bpuce, “airεpōer Δ ēpoc 7 Δ ferann 7 biδ bioδbaid rinne oōib oεgnēr.” “Ni baδ uabairc(1°) aεa rin,” ar Niall Niamglonnac mac Ruoraiεe, “uair εac neac ar Δ m-bēruimne oib, ni naēad cūcapan 7 va n-ueōuaoiε anu fōr nobeanpōer Δ ēpoc 7 Δ ferann oib, 7 an fer vo cūaid anu oigeōltar fair ē” .i. ferccur mac Rora,—ō nach fer Δ gnompiaiεe εaile maδ εore,—“uair oingeuδuora Δ cōiεeδ(2°) o’Ulltoib

(1°) uabairc = ruabairc, onset.
 cōiεeδ, *passim*.

(2°) MS., coεad: changed to

¹ *Red Branch*: the popular translation has been adopted. ² Lit., ‘material,’

cosaigh (called Lena an Garbhaidh at this time)"; and he composed the poem :

O Angotha, go to Eamain
 To the pleasant Clann Rury ;
 To Aonach Tuaidhe let come
 The brave warriors of the Red Branch.¹
 We have a full complement
 Of noble sons of noble princes,
 The equal of a hundred is
 Every one of those who press round the Ardrioh.
 Every one of them yonder or here,
 In his own land with Fergus
 If they prefer to remain,
 Tell them, O Angotha.

The messengers came to Eamain, and then went to the house of the kings of Eamain. Fergus mac Lede was there, and the warriors of Ireland round him, and he asked their business. "Whence come ye, indeed, O Angotha?" said Fergus. "From the place where is the fountain-head² of the principedom of Ireland," said Angotha, "and the sons of the kings of Europe round him there, viz., Conghal mac Rudraighe, *who has been* deprived of the principality of Fergus." "What is the cause of your coming from him?" said Fergus. "We come to the Clann Rury," said Bricne, "in order to learn who would like to follow Fergus and Conghal, for better consequences would accrue to them from that than if they were to remain in Ulster; and in the case of every one of them who shall not be our friend," said Bricne, his territory and land shall be devastated, and we shall be ever enemies to him." "That would not be a prosperous onslaught," said Niall Niamhglonnach mac Rudhruighe, "for whoever is seized by us he shall not go to them; and if, however, they should go, their territory and land shall be taken from them; and *he* who did go there shall have vengeance taken upon him" (*i.e.* Fergus mac Rosa, for his deeds of valour were not known even up to that),³ "for I shall ward off

cause.'

³ The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.

all his province of Ulster." "There will happen to you, O Niall," said Bricne, "what you say of Fergus, for you shall not live save through contest with Fergus, and your territory is the very one in Ulster which is nearest plundering"; and the messengers were that night in Eamhain.

XX.

As to Conghal, he was in Carn Macu Buachalla, in the heart of Ulster, that night; and he arose early on the morrow with his hosts, and came to Blena Corra Crioncosaigh; and they halted and encamped there that night.

As to the messengers in Eamhain, they came early on the morrow towards Conghal; and having reached him, Fachtna Fionn File asked news of them, saying: "What did the chiefs of the Clann Rury say to you?" "They made small account of you," said Bricne, "and for every friend of yours amongst the Clann Rury, they will take his territory and his land; and Niall Niamhglonnach says that he would ward off your whole province of Ulster." "He swore, and took no notice, indeed, of my valour or bravery," said Fergus. "Now I swear," said Fergus, "that that shall be avenged upon him if I can." "I know what is right for you to do," said Fachtna Fionn File, "send for your friends, and bring them to a conference with you." "I shall send," said Conghal, "for my tutor,¹ Fionntan Fial mac Rudraighe, and let his three sons be brought with him, viz., Meirne, Semne, and Lathairne"; and their armour and trappings were sent under the care of Aimhergin to Dunseverick; and he recited the poem:

Send to Fionntan, the generous,
To the east of Sliabh Seinnliadh;
And bring hither to us
Fiontann the brave, the valorous!

¹ *oíve* = 'fosterfather, tutor.' The tie between fosterfather and fosterson was proverbially strong in Ireland. To the fosterfather, as here, the fosterson naturally looked for help.

ԴՅՄ ԵԱԾԱՐ Ե ԵՐԻ ՄԵԻԸ
 ՄԵՐՈՆԵ ԴՐ ԼԱԾԱՐՈՆԵ ԼԱՆԳԼԻԸ,
 ԴՅՄ ՏԵՐՄՈՆԵ ՄԱՕՐԾԵՐ ԿԱԷ,
 ԻՆ ԵՐԱՐ ԵՐԱԾԱՐ ԵՐՐԻԲԱԾԱԸ !
 ՄԱԾ ՍԱ ԵԵԻ ԵՄՃԱՐՈՆ, ՈՒ ԸԵԼ, (1°)
 ԴՐ ԲԵՆ 7 ԴՐ ԲՈՆՆԵՐ ԲԵՆ,
 ԵՐԾ ՄՕՐՈԵ ԴՐ Մ-ԵՐՄԶ ԻՐ ԴՐ Մ-ԵԼԱԶ,
 ՍՈՒ ԴՐ Ե ԵՆՈ, ԻՐ ԿՈՐԵԱՐ.

ԿՈՐԵԱՐ.

XXI.

ՄՕ ԵՍԱԾԱՐ ԵԵԱԾԵԱ Օ ԿՈՆԶԱԼ ԴՐ ԵՆՆ Ե ՕՐՈԵ .1. ԲՐՈՆՆԵԱՆ,
 7 ԵՍԿԱԾ ԲՐՈՆՆԵԱՆ ՍԱ Ն-ԻՈՆՆԵՐՈՅԻԾ 7 Օ ԲԱՆՈՒԸ ԶՕ Կ-ԱՐՄ 1
 ԲԱԻԾԵ ԿՈՆԶԱԼ—“ՄԱԻԵ, Ե ԲՐՈՆՆԵԱՆ,” ԴՐ ԿՈՆԶԱԼ, “ԻՆ ԵԶԻ-ՐԻ
 ԼԻՆՆԵ ԴՐ ԻՆ ԲՕՃԱԻԼ-ՐԻ 7 ԴՐ ԻՆ ԻՈՆՆԱՐԻԾԱԾ ՈՐ ԴՐ ԻՆ ՎԻԾԵՐԸ ՈՐ
 ԿԱԻԾԵ ՍՕ ԸՕՄԱՐԼԵ ՍՈՒՆՆ Բ” “ՈՐԻ ԿՕՄԱԾՍՐ Ե ԲԱԾԱ ԲՐՈՄԲԱ
 ՍՈՒ ԴՐ ԲՕՃԱԻԼ ԵՐՈՐԵՐ,” ԴՐ ԲԵ, “7 ԲԱԿԻԱՍ ՄՕ ԵՐԻ ՄԻԿՐԻ ԼԵԱԵ,
 7 ԴՐ Ի ՄՕ ԸՕՄԱՐԼԵՐԻ ՍՈՒԵ,” ԴՐ ԲՐՈՆՆԵԱՆ, “ԶԱՆ ԿՕԿԿԱԾ ՍՕ
 ՎԵՆԱԽ ԲԵՐ՝ ԵՐԱԻԾՐԻԾ ԲԵՐՆ, ՍԱՐ ՈՒ ՆԵԱԸ ՎԻԾ ԴՐ ԿՐՈՆՆԵԱԸ
 ԲՐՈԸ ԸԵԸ ԲԻՃ ԵՐԵԱՆՆ 7 ԵՕՃՍԻԾ ԲԵՐՆ ՍՕ ԵԼԱՎԻ 7 ԵԻՄԿԻԼԼ
 ԵՐՈՆՆ.” “ԸՐԵՍ ԴՐ ԸԻԼ ԼԻՈՄԲԱ,” ԴՐ ԿՈՆԶԱԼ, “ԲԵՐԿԿՍՐ ՄԱԸ
 ԲՕՐԲԱ ՍՕ ՍՈՒ ՍԱՐ ԿԿՐՈՆՆ ՆԵԻԼԼ ՈՒԱՄԶԼՈՆՆԱԻՃ ԶՕ ՍՈՆ ՍԱ
 ԵԵԱՆՆ 7 Ս՝Ա ՄԱՐԻԾԱԾ ԲԵՐՆ ԿՈՆԱ ՄԱԿՍԻԾ 7 ԿՈՆԱ ՄՈՒՆԵՐԻ 7
 ՍՕ ԵԱԾԱՐԵ Ե ԵԱՆԸԵԼԵ ԿՈՆԱ ԵԱՆԵՐԱԸԸ 1 Մ-ԵՐՈՐՈ .1. ԿՐԱՕԾ
 ԻՆԶԵՆ ՍՐԵԸԱԾԵԱ”; 7 ՎԵՐԵՐԵ ԸՆ ԼԱՕԻ ԸՆՈ :

ԵԻԱՃԱՄ ՍԱՐ ԿԿՐՈՆՆ ՍՈՒՆԵ ՆԵԻԼԼ
 ԻՆ ԸՐԻ ԿԱԸ (2°) ԻՆ ԸՐԻ ԿՐԱՎԻԾ ԿԵՐՄ ;
 ԶԱԾԱՄ ՈՒԱԼԼ ԲԵՐՆ ԿՕ Մ-ԵԸ 1 ԿԿԱԸ
 ԴՅՄ ԿՐԱՕԾ ԻՆԶԵՆ ՍՐԵԸԱԸԸ.
 ԸՐԻՃԵՐ ԼԻՆՆ Ե ՄՈՒՆԵՐ ԴՕՐ
 ՎՐԻ ԵՐՕԿՐՈՒՐԵ 7 ԵՐԼՕՃ ;
 ԵԱԾԱՐ Ե ԵԱՆԵՐԱԸԸ ԸԼԵ
 ԶՕ ՄԵՐՈ Ե Ն-ԸՈՆԱԸ ԵԱԻԾԵ.

(1°) ՈՒ ԸԵԼ : 1st sg. redupl. (so-called) fut. of *celim*, ‘I conceal.’ (2°) ԿԱԸ :
 in Mid. Irish the so-called eclipsing letters are not invariably used.

1 “O’Rahilly’s Poems,” xxvi. 160, *cnu* *mullaig* *an* *chraimn* *buirraig* *so*

And bring his three sons,
 Meirne and Lathairne, the very cunning,
 And Seimhne who boasts of war;
 The three proud¹ brothers!
 Should they come, I shall not conceal,
 Both our old men and our ancestors,
 And our power and fame shall be the greater
 By going for them, and [so] send.

XXI.

Messengers left Conghal in search of his tutor, Fionntan, and Fionntan was brought to them; and when he came to where Conghal was, Conghal said: "Well, Fionntan! will you come with us on this foray or expelling or outlawry, or what do you counsel us?" "It was not fitting to tell me² to go on a foray, indeed," said he, "and my three sons shall go with you; and my counsel to you is this," said Fionntan, "not to war on your own brothers,³ for not one of them is to blame in your regard save the king of Ireland; and sustain yourself, your fame, and circuit Ireland." "What I should like," said Conghal, "is to have Fergus mac Rosa move against Niall Niamhglonnach to Dun da Beann, and slay him and his sons and his followers, and bring his wife Craobh, daughter of Durthacht, and her female retinue captive"; and he recited the poem:

Let us move against the Dun of Niall
 In battle-array, sternly marching;⁴
 Seize Niall himself in battle,
 And Craobh, daughter of Durthacht.
 We shall harry his people,
 Multitudes, and hosts.
 Bring hither his female retinue
 To Aonach Tuaidhe.

λέιπρηγοί. Perhaps *λείπρηγοί* = *λείπρηγοί*.
 age.

² Possibly because of his age.
³ The stress laid upon the guiltlessness of the Ultonians is obvious throughout the piece, and indicates with whom the sympathies of the narrator lay.

⁴ Lit., 'in our firm pace.'

niall niamhlonnac rogeall cat
 o'fearcay garb gloinnbémneac.
 Dar ccionn a buin, ir mór blas,
 mara micib lib, ciaḡar. (1°)

τ.

XXII.

Táḡḡadair do'n arccuin rin va mac Rí Connac̃t 7 mac Rí Laiden 7 mac Rí Alban 7 Anad̃al mac Rí Conceño, 7 na mic Ríóḡ ar c̃ena, veic̃ c̃eo ar f̃ic̃it̃ c̃eo cat̃arimac̃, 7 táḡḡadair rompa co Cairn F̃er̃tair m̃oir̃ ñir̃a ñait̃er̃ f̃ear̃t̃ur Camra an t̃anra 7 ót̃á rin co D̃úin va ḡeann 7 ó nánḡadair vo f̃uaḡair̃ roḡna roḡla for̃ ñait̃ce an ḡaile, 7 no er̃ḡeod̃air̃ f̃luad̃is an ḡaile .i. na t̃ri c̃aog̃aio vo t̃eaḡl̃ac̃ Neill roḡad̃oi ann 7 Eoḡan f̃uileac̃ mac Conuill C̃ear̃ñaig̃ oálc̃a vo Niall; 7 vo ḡad̃ad̃air̃an aḡ ḡad̃áil an ḡaile 7 m̃uir̃ na cat̃rac̃ no ḡur̃ ḡur̃iḡod̃air̃ in m̃uir̃ 7 no ḡur̃ cuir̃eac̃ t̃re iḡuiriḡoiaḡ 7 ḡeaḡao (2°) an ḡaile uile oir̃a. “Eir̃ḡiḡo ḡuinn, a f̃ior̃a,” ar̃ Eoḡan, “uair̃ buaine bl̃aḡ ná r̃aog̃al (3°), 7 t̃ad̃h̃iaḡ cat̃ ré cat̃rac̃is am̃uig̃ vo na m̃oir̃-f̃luad̃aib̃.” Ro f̃áḡrao an D̃úin 7 t̃uḡad̃air̃ cat̃ ar̃ in f̃ait̃ce am̃uig̃ vo f̃luad̃aib̃ Congail 7 o'f̃ear̃ḡur̃ 7 t̃oir̃c̃raod̃air̃ a c̃coiml̃ion le t̃eaḡl̃ac̃ Neill 7 t̃oir̃c̃air̃ c̃eo le h-Eoḡan f̃uileac̃, 7 vo riñneo ṽun-b̃uaile (4°) boḡba uime ann 7 vo riñneo ḡuin ḡalann (5°) ve 7 t̃oir̃c̃air̃ mar̃b̃ iña c̃r̃iḡl̃inn i c̃er̃iḡl̃ac̃ a r̃ceit̃ 7 no ḡic̃eno f̃er̃ḡur̃ é ar̃ rin, 7 no m̃uir̃aḡ in ḡaile leḡ ar̃ m̃ar̃bh̃aḡ Eoḡain 7 a t̃eaḡl̃aig̃ 7 no cuir̃eac̃ t̃re cor̃t̃air̃ t̃eineac̃ uile é, 7 no mar̃bh̃aḡ ḡac̃ aon vo ḡi iñeuct̃a aḡo 7 roḡad̃h̃rac̃ a ḡraic̃ 7 a ḡoḡaiñce, a f̃eoir̃o 7 a m̃aḡoine 7 a ioñnm̃ura, a c̃uir̃im 7 a c̃or̃anna, a ḡr̃annub̃ 7 a f̃it̃c̃eall̃a 7 il̃ar̃ ḡac̃a m̃ait̃eara ar̃ c̃ena 7 a ḡañt̃rac̃ta caoim̃a c̃ner̃ḡeala.

(1°) ciaḡar: imperative 3rd sg. pass. of ciaḡaim, ‘I go.’ (2°) *Sic MS.*
 (3°) One of many such proverbs in Irish. (4°) ṽun-b̃uaile: buaile; O. Ir.
 buale = ‘cow-shed, pen’; cf. Anglo-Irish, ‘booley.’ (5°) A common
 expression in the Irish tales; O’Clery gives ḡalano = ḡair̃ceo no nam̃ao.

Niall Niamhglonnach proclaimed war
On Fergus the rough, deed-striking.
Towards his Dun, great the glory!
If ye think it time, go.

XXII.

On that harrying went the two sons of the king of Connaught and the son of the king of Leinster and the son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and the other kings' sons, thirty hundred in battle-array; and they marched to Carn Fertais Moir, called Feartus Camsa at this time,¹ and from that to Dun da Beann; and on reaching it, orders were given to attack the place from the green; and the garrison of the place rose up, viz., thrice fifty of Niall's household who were in it, as well as Eoghan Fuileach mac Conaill Cearnaigh, Niall's fosterling. They attacked the place and the walls of the "cathir," broke down the wall; and so the whole place was reduced to dust and smoke. "Rise, O men," said Eoghan, "for fame is more lasting than life, and give battle outside the 'cathir' to the great hosts." They left the Dun, and gave battle on the green outside to the hosts of Conghal and Fergus; and their full complement fell at the hands of Niall's household, and a hundred fell at the hands of Eoghan Fuileach, and a war-like fortress-pen was made round him, and a wound of lances was made of him, and he fell dead in a gory pool within the border of his shield, and Fergus then beheaded him. When Eoghan and his household were slain, the place was razed² by them, and was all fringed with fire, and all the active ones in it were slain; and they seized the cloaks and herds, the jewels and treasures and riches, the goblets and cups, the chessmen and chessboards³ and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

¹ ΔΗ ΤΑΝΤΑ = 'at this time,' i.e. the time the story was composed; *sic passim*.

² μύηαιμ = 'raze.' The verb has peculiarly this sense. ³ For an account of the discussion as to the existence of a knowledge of the game of chess, *vide* Joyce, "Social History," vol. ii., pp. 477-481.

XXIII.

Δεσφ tuccad f6r Riosan an baile i l6im le6 .i. Cnab6
inngen Durr6acta mic Δ6gno, 7 c6ngad6ar nomp6 so f6rtaur
Camair, 7 666onndac an ingen f6arccur tre l6r in trlud6g
7 so 666 Δ fuit blait ban6a 6r 6ir6 : “Δ n6g, Δ f6arccur, (1^o)
6666ir 6uit cum6al 7 ben-6r66e 6o 66nam 6’ing6in 6eigf6r
6’ull666 7 6o m6n6o f6r m6it 6o clann6ib Ru66r6e.”
“6a f6f6arinn6r 6o 6e6t 6m6l66r n6n,” 6r f6arccur, “n66a
6ete6a 7 6nu6ir 6o f66ar n6ca 6ia; 7 c6 l6im 6t6i, Δ
n6666n?” 6r f6. “i l6im 6n666ail mic R6 Con66no 7
6il666a mic 6ir66g6h,” 6r f6. “l6ic66 66m6r 6n ingen,”
6r f6arccur, “7 6i6 (2^o) mo 666 6o’n 6r6e6 uile Δg6ib 6’a
cunn.” Ro l6ic6666 6n ingen u6t6ib 6arr6n 7 6o im6g666
na f6lud6g6 u6ite 6inn6r6in 7 n6f6666 6n ingen na h-6on6r
6r 6ru na 6ann6a; 7 666onndac 6n 6r66t m66r f666a Δg na
f6lud6g6ib, 7 666onndac 6un 6a 6eno 6r n-Δ l6666 7 6r n-Δ
6rccun uile : “6aet liom t’f6ir6g6in 6m6l66r n6n,” 6r f6, “7
6a h-666a n66 7 n66666ne 6u 6o trr6r6a 7 n6b’ iom6a
m666ne 7 m6it6r6a ionn66 7 6r n6666a 6n 6r66t 6o66m666,”
6r f6, “7 6r m6ir6c 6’a n-Δ[6] ’h-6rcc6r6a 6; 7 6i6 (3^o)
n6g 6r 6r66n6g (4^o) 6an6a 6, 7 66t f6ir666ne 6o[6]n666r 66
f66r6r6666r 7 c6m6il666r uile 666, 7 n6 lionm6r 6un 6a
66ann t6r 66r munn6r6e Cong6ail 7 f6arccur6a”; 7 66666
6n l66i 6nn :

f6r6ch 6m6 6un 6a 6eno
i n666 n666r66 n6-66n6 :

(1^o) Δ f6arccur: the voc. of f6arccur is usually written with the contraction for ‘us.’ It would read then correctly Δ f6arccur, the gen. being f6ar6ur6a. However, the older voc. has been replaced by the form f6arccur even in early Middle Irish. It is, however, possible to hold that f6arccur should read f6arccur, *passim*.

(2^o) 3rd sg. imperative subst. verb—O. Ir. *biid*, *biith*, *biith*. O. Ir. 2nd pl. imper. *biid* occurs in our text. (3^o) 6i6 = O. Ir. *bid*, 3rd sg. fut. of copula. I take 6 to refer to Conghal.

(4^o) 6r66n6g for 6r66nne(?): distinguish oblique cases of 6ru, ‘stomach,’ from 6r66nne, ‘breast.’ Cf. Δ u6t 7 Δ 6r66n6i Δ t6r 6r666a; Δ 6ru Δ l6666n: Cod. Pal. Vat., MacCarthy, Todd Lect., vol. iii., p. 25.

XXIII.

The queen of the place, Craobh, daughter of Durthacht mac Athgno, was also taken by them, and they came to Fertas Camais; and the girl saw Fergus amidst the host, and she raised aloft her sweet-womanly voice, crying: "O King Fergus, it is unjust for you to make a handmaid and bond-woman of the daughter of a nobleman of the Ultonians and of the wife of a gentleman of the Clann Rury." "Had I known of your being in this plight," said Fergus, "you would not be in it, and immediately I am able you shall not be in it, and in whose hands are you?" "In the hands of Anadhal, son of the king of the Conchenns, and of Oilill mac Airthigh," said she. "Leave me the girl," said Fergus, "and let you have my whole share of the spoil instead of her."¹ They let the girl go then, and the host retired from her, and the girl was left alone on Brugh na Banna; and when she saw afar the great havoc wrought by the hosts, and when she saw Dun da Beann all burned and devastated: "Woe is me to see you in this plight," said she, "for you were hitherto a dwelling-place of kings and gentlemen, and varied was the treasure and wealth you contained, and it is a royal devastation we behold," said she, "and it is woe to him who is your enemy, and he shall be king over Banba; and every prophecy made about him shall be fully verified and fulfilled, and Dun da Beann is not populous after the followers of Conghal and Fergus"; and she recited the poem:²

A desert now is Dun da Beann,
Where were mighty kings;

¹ This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. ² This poem illustrates what I have said elsewhere as to the æsthetic value of these poetic résumés.

There is, as here, a quiet, old-time dignity in the original Irish verse, which should save it from being considered as an excrescence on the prose narrative. Of course it is not to be judged by a literal translation into English. Prose may to a great extent be fairly estimated in a translation; but a poetry like Irish, in which form-value plays so great a part, should not for a moment be so estimated.

ACÁT (1°) uile Δ n-uagh imnig
 Ó fhuas Congail cláiríngnis;
 Congail cláiríngnech calma,
 In ní ar in nígdamna!
 Monflait uile gébé de!
 Ar lionraib mág Muiréime.
 Ir maircc uaine ceagmar nír,
 Ré Congail co ccaomhecnir,
 Bú[ó]nig ar bhoimig banba;
 Baó nioigba vo nígdamna; (2°)
 Baó brianoub ann, baó rícciolll,
 Ir baó brioibac áro aineoa; (3°)
 Báor ann banraicé oimbriar, (4°)
 Agus ionmur aircena;
 Báor ann gnóib glara
 Agus carbuo rianmára
 Agus iomaó nglall prap (5°)
 Agus ór agus aircas;
 Noéa n-feroar, Δ báoine!
 Zac Δ m-baó ann vo máoine;
 Rib ba móir Δ éiré amac
 Zé tá amú 'na farach.

Farach.

“Cruas, ah, rin,” ar an ingen, “ir ben bhoire avertéar
 muirra ba úrta 7 bíó (6°) oileubá ag veáor vána 7 ag
 luét maite maitepa 7 uile é”; 7 poling ba comair ioin
 er robaó ar in m-banna, 7 robaicéó i ann gupab uaité
 ainmnaiúter an t-eaí rin .i. Eaí Craoibé ó Craoib ingin
 Úrtaéta mic Aétgo.

XXIV.

Agus ráiníc fíor na h-aipccne rin co h-Éamoin co h-aipm
 i maibé ferccur mac leve 7 niall niamglonnac 7 maite
 uileó mar éna; 7 ba béim re h-anbuain (7°) 7 re h-aicc-
 neó vo niall rin, 7 vo éirig uair nír fulaing Δ erveacé

(1°) ACÁT = O. Ir. 3rd pl. subst. verb, Mod. Ir., ACARO analogous with 2nd pl.
 ACARO.

(2°) Leg. nígdamna; the distinction between nom. nír and
 gen. níg is not consistently kept.

(3°) Extra syllable. Omit ir. We

have still aineoa, rícciolll.

(4°) oimbriar = oim-briar: cf. aip-briar,

‘very great’ (“Ir. Lexic.,” K. Meyer).

(5°) Cf. le prap ful, ‘in the

They lie in hostile graves
Through the host of Conghal Cláiringhneach.
Conghal Cláiringhneach, the brave!
The king and the stock of kings!
Great prince of Ulster how'er it be,
'Tis he shall fill Magh Muirthemhne.
Woe to him who meets him,
Conghal, fair-countenanced!
He shall be king over Banba;
Regal was your royal-stock,
There were chessmen and chessboards,
There was a bed, tall, sumptuous;
Weak women-folk were there,
And treasure besides;
Shining steeds were there
And bridled chariots,
And many swift captives,
And gold and silver.
I do not know, O people!
All the wealth was there;
For you its fame was great abroad,
Though to-day it is a desert.

"That is sad," said the girl, "now am I called a bond-woman, and great contention shall be between brave worthy folk and the dispensers of good and evil"; and she jumped presently into the ford that was on the Bann, and was drowned, so that from her that ford was named Eas Craoibhe, from Craobh, daughter of Durthacht mac Athgno.¹

XXIV.

News of that havoc reached Eamhain, where were Fergus mac Lede and Niall Niamhglonnach and the chiefs of Ulster as well; and it struck Niall with dismay and smote him mentally. He rose up, for he could not bear to listen to it,

twinkling of an eye,' &c. (6°) Fut. 3rd sg. of copula. (7°) *anbúaim* : cf. K. Meyer, "Ir. Lexic."; Keating, "Tri B. Gaoithe" (Atk.).

¹ This whole episode seems to me to lead up admirably to the Battle of Aonach Tuaighe and the death of Niall Niamhglonnach. The narrative, and we might say dramatic, unity is unbroken till we reach Part II.

rin; 7 roġad Δ αρμα 7 roġadad Δ εις το 7 vo h-innleō Δ
 έαρηδαν 7 τάνις ημε co Dún va Deann 7 avōonnaic Δ
 ġriandn ġloinōe 7 Δ pelōioe roġōd Δι n-Δ loṛcad 7 in
 έαταρι mōri Δι n-Δ mūrād 7 avōonnaic iolari vo cōllad
 cpo-vearcca Δι cennporicad nΔ catrad 7 avōonnaic Δn ni
 roba voilge leiṛ ina rin uile .i. Eoġan fuilead mac Conuill
 Cernaiġ Δ vāta ġradac Δι bṛaġbdāl bdār 7 oigēōd 7 mār
 vo bdoi amēlāō rin voriadē orem v'Δ mūintir fēn cūige 7
 ro inṛeasari oighiō Cṛadibe vō. “Ni cōruioe dūinne beic
 co ṛudac rin,” Δι Niall; 7 vo rinne in laoi Δno :

uēbadac mo cṛorbe cāin !
 Δṛeō cṛadib mo mēnmain
 Oigib Cṛadibe Δ'ṛ (1°) Eoġam ;
 Δṛeasō vombēi (2°) ġo vōcluiġh
 Eoġan fuilead, roclēadē ġoil,
 Deaġmac Conuill caoin Cernoiġ,
 Beic ina linnuib ṛola ;
 Δṛeasō vombēi ṛo vūba.
 Saoē liom Δ tciitim Δι Δon !
 Eoġan fuilead Δġur (3°) Cṛadō
 ġan Δ mārēain ṛunn Δι ṛain,
 mana bṛōin cṛe uēbasōaiġ.

uēbadac.

Δġur (4°) nī mō na vepēō na laoiōe rin tairnic vō vo
 vēnadm Δnuair tāngasari mic roġ ēreno robdasari Δ
 n-ēmoin v'Δ ionroicciō .i. Tinne mac Conṛach .i. mac
 riġ Connadē, 7 Dercc mac Deġhaiō, mac riġ Muṛdan, 7
 Meṛ Dōmnanm mac Δiriġiġ, mac riġ Laiġen co macad
 tdoiṛōē 7 oirriġ ēreno leō mār tāngasari ó Teamṛaiġ
 v'foiriūcin Feṛccurā mic leue 7 v'ionnarbdad Conġail Δ
 h-ulluib 7 Δι ias rin roṛruioe rociuir Feṛccur mac leue
 ηē Niall Niamġlonnac vo vōiġail Δ cṛeicē 7 Δ Δirccne Δι
 Feṛccur 7 Δι Conġail.

(1°) MS., 7.
 (3°) MS., et.

(2°) MS., vombēi = vo-m-beiri, m., infixed pron. 1st sg.
 (4°) MS., et.

¹ i.e., colnadi. ² Lit., ‘a death, and tragic death.’ oigib = ‘tragic death’;
 O. Ir., aiseo, ‘death.’ ³ Lit., ‘not more than the end of the poem had he

and seized his arms, and had his horses caught and yoked to his chariot, and came on to Dun da Beann; and he beheld its glass sun-bower and its royal palace burning and the great "cathir" destroyed; and he saw many blood-red bodies¹ upon the chief-posts of the "cathir," and he saw a thing he considered more grievous than all that, viz., Eoghan Fuileach, son of Conall Cearnach, his own loving fosterling, dying a tragic death.² As he was in that wise, some of his own people came up to him and told him of the tragic fate of Craobh. "It is not fitting for us to be so mirthful," said Niall; and he composed the poem:

Groaning is my gentle heart;
That which tortures my mind is
The death of Craobh and of Eoghan;
What makes me grieved is
That Eoghan Fuileach, who practised valour,
The good son of gentle Conall Cearnach,
Lies in pools of blood,
That it is that casts me into grief.
Woe is me that they fell together,
Eoghan Fuileach and Craobh;
That they are not here alive is
Cause of sorrow amidst groaning.

And he had only finished³ composing that poem when the sons of the kings of Ireland who were in Emain came to him, viz., Tinne, son of Conrach, son of the king of Connaught, and Derg, son of Deghaidh, son of the king of Munster, and Mes Domhnann, son of Airtigh, son of the king of Leinster, with the sons of the chiefs and nobles of Ireland, who came from Tara to help Fergus mac Lede and to drive Conghal from Ulster; and these were the forces Fergus mac Lede⁴ sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

finished making when,' &c. N.B.—*ṁḁḁḁḁḁ*, 'finished'; *ṁḁḁḁḁ*, 'came.' *Vide* Atk., Gloss. "Tri B. Gaoithe." ⁴ Note the way in which Fergus mac Lede is still kept in sight in the development of the tale.

“Մաժէ, ձ Ուիլլ !” ճր իճօրճ, “Երիցր լինն ԿՈ յճճճճ յ’օննճրԻԾՅՈ ԿոնՃալ 7 Բճրցւրճ ԿՈ յօօլլճճ օրճճ յճ մօր-ուլ ԿՈ յօնրճճ յօրճճ.” “ԾճրԾ ԿՈճՈ 7 ԿՈճճճճճճ, ձ յճճճ յօննօնն,” ճր յճճ, “7 իր [մաժէ] լիօ յօրճուօ յ’ֆճճճճ յ’օննճրԻԾՅՈ Բճրցւրճ 7 ԿոնՃալ ճր ճճճ ԿՈ յօօլլճճ յ’ուլ օրճճ”; 7 յօ [էրից] յիւմ ճր յիւ 7 յօ ճիւր ձ Ծրօն 7 ձ ԾԾճ յճ 7 յօճճր[ից]ԵՈ ձ ճճճ 7 ճճճճճճ յօմքճ ճր յ[լիօճ] յճ յիւճճ.

XXV.

Եօմքճ ԿոնՃալ ձ յիւմ Բճրցւր յճ Բօրճ ԿՈճ ճրճճճճ յօ յճճճճ Յլեւն[ձ] Կօրրօ Գրիօնճօրճից, 7 ճիւմ ճօ Կ-ճօնճ ինճր Կճիցճ ճնրիւ, 7 յի Կիճ յօճճճճ [ճն] ճնճճ ճօճճճճճ յճ Կ-իօնճ ճից 7 յօրճիւ 7 յճ յճրճճճճ (1°) յճրիւԾճճճ ճր Կրճննօիճ յօ-ճիւճ յօրճճճ (2°) 7 ճճիւմ յճ ճիւնն ճլճնիօլլ յիւ ԿՈ լճրճիւ յի ճիւճ[լիւ] (3°) [7] յճ լճօրճիւ 7 յճ ճճճ Կճճճճճ ճր յ-ճ Կճճճճճ յօ Կ-ճիւրճճճ, 7 յօ Կ-իւմ յիւ յօ ԿոնՃալ. “Իր յիւր յիւ,” ճր ԿոնՃալ, “Բճրցւր յճ Լեօ յիւ 7 յօրճուօ յիւ յ-Երճն յճ յօճիւր յօ ճճճիւ ճճճ յճրճ յօ յօմ’ յօննճրԻԾՅՈ ձ Կ-Երիւ 7 յօ ճիւճճ ճճ ճճ Կոնճճիւր.” “Բօճճ յիւր Կոմճճ է յօ Ծճճ ճն,” ճր յիւմ յիւ ԿոնՃալ, “Կճ յօ յիւրիւ Կճ ճիւճ յիւ յիւնն է, 7 յօճիւ յիցճ յ-Յլճճ ճիւնն յիւ Լիցիւ լիւճիցն.”

Բօ էրից ԿոնՃալ յճ յիւ 7 յօ ճօրից ձ ճճճ 7 յօ ճիւր ձ յիւմ յիւ յիւճճ յօ յճնճ յօ’ն յիւ յիւ; 7 յօ ճճճ Բճրցւր ԿՈ յ-Կիւրճճ ճն ճճճ յի լճ յիւ Լճ ԿոնՃալ. Իր ճնրիւ յօ յօնրից ճճ ձ ճիւ յիւ ճր յիւ 7 Կճ Կ-ճիցճ յճնճ ձ յի ճճճ յիւ 7 յիւ ճիցճ Կրճ յի ճիւր. (4°) Բօ յիւճիւ ճճ ձ ճիւ յիւ յօ յիցիւ յիցիւրճ 7 յօ ճիւ

(1°) On standards, cf. Joyce, “Social History of Ireland.” (2°) յիւճ = ‘strong’: cf. Stokes, “Fel.” Glossary. Translate here, ‘very strong.’ Cf. also adj. յիւճլճրճ = ‘strong-beamed.’ (3°) ճիւճ յիւճ յիւճ յիւճ յիւճ յիւճ. (4°) A forcible expression to be met with occasionally in Irish prose.

"Well, Niall," said they, "let us go and banish Conghal and Fergus, so as to avenge on them the great evils they have inflicted on you." "Success and blessing! dear friends," said Niall, "and glad I am to have got forces to banish Fergus and Conghal and to avenge my injuries on them"; and he arose then and laid aside his grief and gloom, and his army was drawn up, and they followed in the track of the hosts.

XXV.

As to Conghal—when he reached Fergus mac Rosa with his spoils, he left Bleuna Corra Crioncosach and then came to the Aonach of Inber Tuaighe; and they were not long till they saw the spears of valour and bravery, and the quick-moving standards on very tall, very strong shafts, and the gleam of the bright sunlight on them, glittering as brightly as coals;¹ and the warriors and the united battalions ranging up in furious fashion, and Conghal was told of that. "That is certainly," said Conghal, "Fergus mac Lede and the hosts of the men of Ireland with him coming to wage war with me or to banish me from Ireland, and I shall have war without doubt." "'Twere better it were *he* who were yonder," said Conghal's people, "for he shall doubtless be slain by us, and we ourselves shall possess the kingdom of Ulster, and we shall contest the kingdom of Ireland with Lughaidh Luaighne." Conghal rose then, and drew up his army and incited his followers to act bravely on that occasion; and Fergus swore that he would defeat Conghal in battle on that day. Then they approached one another, and their faces were those of enemies in battle and not those of friends round ale. They shot at one another with very blue darts, with sharp bloody javelins and round stones;²

¹ Or omitting [7], translate: 'shining brightly on [?] the shoulders of the heroes.'

² This reference to the use of round stones in war is an unique and classical one.

բաժնաճա քսեաճա 7 ո՞ լճաւիճ քսւոնն 7 ո՞ լճաւար ար
 րոն ար յա հ-արմաւիճ իոմճոնա 7 իոմբաւիւտե(1^o) ԾՈ ՆՈՐԻՐԱ-
 ՎԱՐ ԵՒՅ-ԱՐ[Ա] յա քսաճ 7 ո՞ յա քսարաւիճ րոն ԵՐԱՐԱ ; 7 ԵՒԾ
 ՈՒԼԼ ՈՒԼՄՆՈՆՆԱԸ ԾՈ ՄԱԾՈՒԾ ՔՈՅ ԷՐԵԱՆՆ ՍԻՄԵ Ա ԶՃԱՅ
 ՏՈ հ-ԱՆԵՄԸԹԱԸ ար ԿԱԾ ԾՈՆՃԱԼ, 7 յո քսուիճ քսնա ԿԱԾ 7
 քսիճ քսնմեաճ անն 7 յոճարիոճ մի քսոճ ԷրԵԱՆՆ ԱՐԱ
 ՄՈՐԱ ար մսւոն ԾՈՆՃԱԼ, 7 յո արիճքիոճ մսւոն ԾՈՆՃԱԼ
 րոն. ԲՈ ԷՐԻՅԻ Ա ԵՐԱՐԻ 7 ո՞ յո քսնեճ լեօմաւ լոնն յիճ
 ԿՈՆԱՐ ԶԱԾՅՈՅ քսիճ ԶԱԸ ԿՈՆԱՐ Ս'Ա ԵՐԵՐԻ[Ր]. ԻՐ անն րոն ԵՒԾ
 ԱՆԱԾԱԼ ՄԱԸ ԲԻ ԿՈՆԸՆՆ ԱճԱՅՈՅ ար ԿԱԾ ՄԱԸ ՔՈՅ ԷՐԵԱՆՆ 7
 ԵՒՄԻ ԽՍԻՐԵԾԱԸ ՄԵՐԿԵԱԸ ՄԱԸ ԲԻՅ ԱԼԲԱՆ 7 ՍԱ ՄԱԸ ԲԻՅ
 ԿՈՆՆԱԸԹ, .1. ՕԻԼԼԼ ԵՐԱՐ ԶԱԾ 7 ՕԻԼԼԼ ԵՐԱՐ ԿՐԻՈՅ, քո'ն
 ԿԿԱԸ ԵՐՈՆԱ, 7 ԵՒԿԵՐԱԹ ԱՐԱ ՄՈՐԱ ար մսւոն ՄԱԸ ՔՈՅ ԷՐԵՆՈ.
 ԻՐ անն րոն ԵՒՅ ԲԵՐՏՐԱ ՄԱԸ ԲՍՈՐԱՅԵ Ա ԶՃԱՅՈՅ ար ՄԱԾՈՒԾ
 ՔՈՅ ԷՐԵՆՈ, 7 յոճա ԵՐԵԼԵԱճԱՅ ՄԵԱՐԲԵԱԾԻԿ ՏՈ ՄԻՆԵՍՈՒԾ
 ԱՆ ԵՐԵԾԱԵՅԻՅԱՅ րոն ԲԵՐԿՐԱ, 7 ԲԱ ԼԱՄԱԾ ԼԱՅԻ 7 ԲԱ ԶԱԼ
 ԿՐԱՅՈՅ 7 ԲԱ ՆԵԱՐԵ ՈՒԾ ԼԵՐ ԱՆ ԼԱ րոն ; 7 ԵՒԾ ԾՈՆՃԱԼ քոճ
 ԱՄՐ ՍՈՅՐԱ քոճ յա ՍԵՅՖԵՐՈՒԾ, 7 յոճԵՆ Ա ԵՐԱԾ-ՄԵԼԵԱՅ(2^o)
 7 Ա ԵՄԵՆՆԱ ԲՍՈՅԾԱՅ ԾՈ հ-ԱՐՆԱՅՈՅ ՕՐԵԱ ; 7 ԵՒՄԻ անն րոն
 ԿՐԻՈՄԵԱՆՆ ԿԱՐՄ ՄԱԸ ԲԵՐՏՐԱ ԲԱՐԿԵ 7 ԿԱՐԻԲԵ ԿՈՆՃԱՆ-
 ԿՆԵՐԱԸ ՄԱԸ ԿԱՐԻԲԵ ԿՐԱՄ ՄԱԸ քսիճ ԵՐԵՅ, ՄԵՐՆԵ, ՏԵՄՆԵ 7
 ԼԱԵԱՐՆԵ .1. ԵՐԻ ԿՈՄՈՒԼԵԱՅԱ ԾՈՆՃԱԼ իՆԱ քսոնսիք սիլ 7
 յո ԵՆՍԻՅՐԵԹ ԱՆ ԿԱԾ ՍԱ ԶԱԸ ԵԱՅ Ա ԵՐԻՄԵԱԼԼ Ա ԵՐԻՅԵՐՆԱ
 7 յո ԶԱԾԱՅ իՆԱՅ ԿԱԾ ԱԿԱ սիլ Ա ԵՐԻՄԵՈՒԼԼ ԾՈՆՃԱԼ իՐՈՆ ԿԱԾ.

XXVI.

ԻմԵՐԱ ՆԵՒԼԼ ՈՒԼՄՆՈՆՆԱՅ ՆՐԻ ԶԱԾ ԿԱԾ ՆՈ ԸԼԻԵԾԵՐՆԱ
 ՆՐ ՆՈ ՏՈ քսնու ԶՐԱՆ ԿՐՈ ԿԿԱԾ Ա քսիճ ԱՆԱԾԱԼ ՄԱԸ

(1^o) Note the rational order in which they use their weapons. *Vide* quotation from O'Curry, "MS. Mat." in Additional Notes at end. (2^o) ԵՐԱԾ-ՄԵԼԵԱՅ. It is, I think, remarkable that many of these apparent compounds are found in the early Glossaries as alternatives, e.g. O'Cl., ԵՐԱԾ .1. մեաճ : cf. "Cath R. na Righ," ed. Hogan, p. 88, ո՞ ԵՐԱԾ-ԵՒԼԼԻճ ՄՈՐԱ մեաճ, 'with great warlike murder-strokes.'

¹ A common expression in our heroic tales. A collection of the *chevilles*, or kennings, found in Irish prose or poetry would be of much service. ² Lit., 'his

and then they took to their cutting and striking weapons, so that, through the attacks on either side, there fell thick slaughter on the hosts; and Niall Niamhglonnach, with the sons of the king of Ireland round him, turned vigorously against Conghal's army, and he made a gap of battle and a warrior's path in it, and the sons of the king of Ireland inflicted great slaughter on Conghal's followers, and Conghal's people perceived that. Their anger arose, and they became fierce lions, so that they swept along every way they went. Then Anadhal, son of the king of the Conchenns, turned against the battalion of the sons of the king of Ireland, and Muiredhach Mergach, son of the king of Scotland, and the two sons of the king of Connaught, Oilill Teora Gaoth and Oilill Teora Crioc, came to attack the same battalion, and they inflicted great slaughter on the followers of the sons of the king of Ireland. Then Fergus mac Rudhraighe attacked the sons of the king of Ireland, and that first attack of Fergus was as a quick hawk's overthrow of small birds,¹ and the shooting of a hero and the bravery of warriors and the strength of heroes were his on that day; and Conghal also made a fierce attack on the trusty men, and he inflicted fiercely on them a warrior's destruction and inimical blows,² and then Criomhthann Caomh, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, son of the king of Bregia, Merne, Semhne, and Lathairne, the three foster-brothers of Conghal, all came to him, and they thinned³ the ranks on every side round their lord, and all took their fighting posts round Conghal in the battle.

XXVI.

As to Niall Niamhglonnach, there resisted him⁴ neither battalion nor phalanx-gap till he reached the battle throng

warrior's destruction and his inimical blows.'

translation of ποτάνιστρον.

ἔαβαίμην ἑμί, 'I resist.'

³ A literal and etymological

⁴ ոյր ցած . . . յոր: cf. Stokes, "Togail Tr.,"

Riġ Coinceann conac maibe o'eoriasain etarria acemad a
 pceit 'ga pcatóirien, 7 no cōgbdar a lams le clorómib
 faobhracá pīngéra 7 no ġadbadar aġ tuarccabáil pceit a
 céle co cupata. Roba comrac va oam n-oileann (1°) in
 comrac rin uair vo clor fa'n ccat cecdaroda ġloinn-
 bemeanna a n-ġelrciat (2°) 7 coigeadal a ccloróiom 7
 noġadbadar aġ vīngbail a céle 'ran cat car an caomlaoi (3°)
 la cōiōce. Iomēura na ccat ccecdaroda no ġadbadar aġ
 cup an cat co comnoicra 7 ar é vīr no pīgeoh an cat
 rin co poicpovir pot carbadu o'n uillinn ġo céle vīb ne vīr
 na h-iomġona conarbo vīute clāta leineoh ar n-a
 vīutad no pīeġa pīinnġéra aġa ccongbdáil (4°) tpe cōrpvib
 na ccupad eivir na catvib cecdaroda. Ir ann rin tarla
 Tinne mac Conrac mac pīgh Connadēt i ccenn va mac pī[ġ]
 Connadēt pobádari a bpcarv Conġail .i. Oīlīl teora ġaoit
 7 Oīlīl teora cpioch, 7 no cīrectnāiġ cat a céle vīb co
 vīoēra, 7 no fōirpīngvad in va [mac] Tinne mac Conrach a
 ccevdōir. Avconnadē Deapcc mac Deaġhāiō rin. Tāinic
 o'fōirpīcīn Tinnī [car n-]āir, 7 aġgonāir an va Oīlīl ġup
 cūir ar a lādāir catā amad uile iāv, 7 pūġ Tinne . . . (5°)
 7 tuāirpēna beġ va an m . . . (6°) avo. Ovōconnadē
 fēpccur rin, tāinic co h-arvāiō a n-aġāiō Deirġ [mīc]
 Deġhāiō 7 no comrpvīcīot ar don ann rin, 7 ar vōiġ pob'
 orrac (7°) ar cat an comrac 7 an comlann rin. Atrācēt
 nevī 7 pīoch fēpccura car Deircc mac n'Deġhāiō ar vevēō
 an cōmluinn co pōvur vī avo, (8°) 7 no ġab Anāōal 7
 Nīalīl Nīāīnglonnadē aġ cōtūghāō a ccomlūinn pīrvn pē rin
 co pōvōicra no ġup bīrvēō pceīeal an catā ġo cōitcōinn, 7

(1°) oam n-oileann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Leabhar Breac*," p. 30. (2°) ġelrciat: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. cccclxx. (3°) Car an caomlaoi, 'through the day': cf. P. O'C., *cop an laoi* ("Cath Cluain Da Tarbh"). Car is also used in this sense, I think, in Scotch Gaelic. (4°) The sense of congbdáil is not very clear to me. (5°), (6°), (8°) MS. defective. (7°) Orrac = forrac, a well-known measure: cf. Joyce, "Social History" (Measures).

where Anadhal, son of the king of the Conchenns, was, so that there was naught between them but their shields with which they protected themselves ;¹ and they lifted their thin-edged and very sharp swords, and they commenced raising² aloft right valiantly their shields. That combat was the combat of two huge stags ; for on both sides of the battle were heard the strong strokes of their white shields³ and the ring of their swords, and they kept repelling one another in the battle through the live-long day. As to the two armies, they kept fighting vigorously ; and so closely was that fighting-group woven together that a chariot wheel would reach from one angle of it to the other—such was the closeness of their attack ; nor was it closer the weaving of a shirt when drawn together than the⁴ slender sharp spears passing through the bodies of the warriors between the two armies. Then Tinne mac Conrach, son of the king of Connacht, came towards the two sons of the king of Connacht who were with Conghal, viz., Oilill Teora Gaoth and Oilill Teora Crioch ; and they wounded one another severely, and forthwith the two sons pressed on Tinne mac Conrach. Derg mac Deaghaidh saw that. He came back to help Tinne, and he wounded the two Oilills so that he drove them out of the fight ; and Tinne bore When Fergus saw that, he came fiercely against Derg mac Deaghaidh, and they fought there together ; and that fight and combat is to be considered as a measure of war. The strength and fury of Fergus rose against Derg mac Deaghaidh towards the end of the battle . . . ; and meanwhile Anadhal and Niall Niamhglonnach kept up their fighting fiercely so that the defence generally in the battle was broken down ;

¹ Lit., There was of space separating them only their shields defending them.

Vide O'R., s. v. εαδαγγαῖον, εαδαγγαῖον.
'clashing.'

² Or, if we read τυαγγαῖον,
³ Dr. Alex. Bugge refers to the use of red shields by the Norse. Magnus was called in Irish Rí na n-*re*ath *ve*ar. Giraldus Cambrensis mentions that the Norsemen, when they made their last attack upon Dublin, carried red, round, iron-bound shields (clipeis quæque rotundis et rubris circulariter ferro munitis) ; *vide* Bugge, "Contrib. to Hist. of the Norsemen in Ireland," ii., p. 9 (Christiania, 1900).

⁴ *Leg.* for no in text na na or na.

տօրժար իսկ իսկոննաճ ԼԵ Կ-ԱՆԱԾԱԼ 1 շարժարձ ԵՆ
 ճոհլսւն, 7 իօ ճար Ե ԵԼԵԿ ԿՐԵԱՐԻ 7 ԿՈՄՄԱՐԻՄԵ ԵՐ Ե
 Կ-ԱԵԼԵ 7 իօ թԵԾԵԾ ԵՆ ԿԵ ի՛՛ ԿՈՆՃԱԼ ԿՈ Կ-ԱԵԼԵՄ ԵՐՆ-
 րԵՐ, 7 ՃԻԾ ԼԻՈՒՄԱՐ ԵՆՃԱՆԾԱՐ թԵԾԱՐԻՍԵ ԵՐԵԱՆՆ ԵՐՆ ՐՆ,
 ԵՐ ՄԵԾԵԾ ԵՐՆԱ ՅԻՅ Ե ԿՈՆՃԱԼ ԿՈՆԱ իսկ, 7 ՃԵՐԾ Ե
 ԿՈՆՃԱԼ ՐԵՐ իօ՛՛ ԵՈՄԾԱ Ե ԵԲԵԾԱ ՃԵՆ ՃՈ Ն-ԱՐԻՄԻՅԵՐԻ ԿՈ
 Կ-ԵՈՄԱՐԿԵԾ ԵՐՈ. ՃՈՆԾ Ե ԿԵ ԵՈՆԵԾ ԵՄԱՅԵ Ե ԵՐՐԵԱՐԻ
 իսկ իսկոննաճ թԵ ԿՐԾԱՐԻՍԵ; 7 ԵՐԵԿՈՒՄ ԵՐՆ ՈՎ
 ԵՆՈ 7 ՕՐՅԻՐ ԿՐԱՐԻԵՐՆԵՐՆԵ ԵՐԵԾԵԾԵ ԵՐ ճԱԻՏՔԵՐԻՄ ԿՈՆՃԱԼ
 ԿՈՆՅԵ ՐՆ. (1°)

XXVII.

ԵՈՄԵՐԱ ԿՈՆՃԱԼ իօՅԻ ԵՃ ԼԵՅԵՐ Ե իսկ, իսկ իսկ
 ՐՆ Ե Ն-ԼՆԵԱՐ ԵՄԱՅԵ 7 ԵՐԵԱՐԻԵ ԲԵԾՆԱ ԲԻՈՆՆ ԲԵԼ Ի՛՛
 ԿՈՆՃԱԼ 7 ի՛՛ Ն-Ե իսկ: “Ե ՈՅ ԿՐԵԾԱՐԻ ԵՐ Ն-ԵՐԾԱՐԻՍ
 ՈՅ ԵԼՈՒՆՆ ԿՐԾԱՐԻՍԵ ՅԻՅ, ԵՐՈՆՈՒԼԵՐԻ ԵՐ ԼՈՆՃԱ 7 ԵՐ
 ԼԱՐԻԾԵՆՃԱ 7 ԵԾԵՐԱՐԻՍ ԵՃԱՐԻ ԿՈ ՈՒԾԵՐԵԾ ԵԼԵ ԵՐ ՄԱՐ ԵԻՍ
 թԵՐԵ ԵՐ թԵՐՅ 7 ԵՐ թԵԼԵԾ ԵԾԵ ԿՈ ԵԼՈՒՆԵՐԻ ԵՐ ՈՒԼ ԵՐ
 թԱՐ 7 ԵՐ թԵՐԲԱՐԻՅԵ.” “Ե ՃԵՆԵԱՐ ԵՃԱՆՆԵ ԵՆ ԵՐՈՒՄԵ
 ՐՆ,” ԵՐ ԿՈՆՃԱԼ; 7 ՈՅ իսկ ԵՆ ԼԱՐԻ ԵՆՈ :—

ԵՄԱՐ (2°) ՄԱՐՆ ԵՐ ԵԵՆՆ ԵՐ թԵԾԱՐ,
 ԵԾԵՐԱՐ ԵՃԱՐՆ ԿՈ ՈՒԾԵՐԵԾ
 ԼԻՈՒ ԵՐ ԼՈՆՃ ԵՐ ԵՐ Ն-ԵԾԱՐ
 ԵՐ ԵՐ ԵԿՐԵԾ ԵԿՐԱՐԵԼԵՆ;
 ԵՐԻԵՐԵ ՈՅՄ՝ ԼԱՐԻ ԵՐԻ, ՈՒՄ ԵՃ!
 ԵՐՈՒՄԵՆՈՅ ՈՅՄ՝ ԵԼԻ ԵՐՈՒՄԵԼԱՅ,
 ԲԵՐԵԿՐ թԵՄԱՄ ՐՆ ԵԾ,
 ԵՆ ՈՎ ՕՐԼԼ ԵՐՈ ԵՃԵԿ;
 ՈՒ ԵՐՐԱՐԵԾ ԵՐ ԼՈՆՃԱ ԵԼԵ
 ԵՃԱՐՆ ԿՈ Կ-ԼՆԵԱՐ ԵՄԱՅԵ
 ԵՐ (3°) թԵՐԵ ԵՐ թԵՐՅ 'Ե ԵՐ թԵԼԵԾ
 ՈՒԼ ԵՐ Ե ԵԵՆՈ, ՐՐ ԵՄԱՐ.

ԵՄԱՐ.

(1°) For remarks on the episodes which go to make up the whole tale, *vide*
 Introduction. (2°) ԵՄԱՐ : imper. 3rd sg. pass. (impers.) of ԵՄԱՐԻՄ, ‘I go.’
 (3°) *Leg.* ԵՐ, 3rd sg. fut. of the copula.

and Niall Niamhglonnach fell at the hands of Anadhal towards the end of the contest; and the latter gave his shout of victory and boasting thereafter; and the army was then quickly routed by Conghal. Though the warriors of Ireland had come thither in great numbers, few of them escaped from Conghal and his people; and though it were Conghal himself his losses were many even though they do not tot up excessively.

So that it is in the Battle of Aonach Tuaighe fell Niall Niamhglonnach; and so far for the devastating of Dun da Beann and the tragical death of Craobh, daughter of Durthacht, in the exploits of Conghal.¹

XXVII.

As to Conghal, he was recuperating his followers during the month in Inbher Tuaighe; and Fachtna Finn File said to Conghal and his followers: "Since you have driven off your enemies of the Clann Rury, let your ships and boats be gathered together and all brought hither to you energetically; for your power and fame shall be all the greater by its being heard that you have gone over sea and ocean." "That advice shall be carried out by us," said Conghal; and he composed the poem:—

Let us go for our barks,
Bring energetically to us
Our ships and our vessels,
And our broad-girthed "currachs."
Cairbre on my right, ox of battle!
Crimhtann on my left, equally,
Fergus before me in the fight;
The two Oilills, most warlike!
Should our ships come hither
To us to Inbher Tuaighe,
Greater would be our strength and fame
By going for them—and go.

¹ Here the original Conghal story ends. Par. xxvii. is in the nature of a bind between the later episodes in Part II. and the older ones in Part I. For analysis of story, *vide* Introduction.

68 ԳԱԻՏՔԵՐԻՄ ԿՈՆԶԱԼ ԸԼԱՌՈՒՆՋՈՒՄ.

[Օ]ԵԱՐ (1°) ԱԻԵԻԲ (2°) ԻՆ ԱՐ ՇԵՆ Ա ԼՈՆԶ 7 Ա ԼԱԸ-
ԵԱՐ 7 ԵԱԸԱԸ ԸԵԸԱ ԶՕ ՍԵԸԻԱԸՄ ԱԼԵ ԻԱՍ 7 ԻՕ ԶԱԵԱՍԱՐ
ԱԶ ՍԱՐՆՈՒՄԶԱԸ Ա ԼՈՆԶ ԵՐՈՒ իԱՄԱԸ (3°) 7 իԱԸԸԸԸԸԸԸ.
ԻՐ ԱՆ իՆ ԵԱՐ [Ը]ԱԼԼԱՆ իՇՈՒ ԵԼԵ իՐՈՒ ԳԱԻՏՔԵՐԻՄ ԻՕ
ԿՈՆԶԱԼ.

(1°) ՕԸԱՐ, 'it was gone,' *perf. passive*; distinguish from ԱՕԸԱՐ, 'it was
told.'

(2°) ԱԻԵԻԲ: dat. plur. of cpd., prep. + pron.; acc. = ԱԸԸԱ.

Their ships and their swift barks were sent for and brought hither to them energetically, and they began to fit out both their rowing and their strong-decked vessels. Here belongs a portion of another story in the Exploits of Conghal.

N.B.—The 2nd pl. pron. is *uaid*, ‘from you.’ It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3^d) *riathac* = ‘with oars’: cf. Stokes, “Togail Troi”; *riatharama*, ‘strong oar.’

AN TARA CUIO.

Sgeul.

XXVIII.

Riḡ poḡadburcain miḡe na h-Uarḡa uarḡo coḡainm
 Nabhḡoon mac Ioruaḡ, 7 ar aḡlaidḡ roboirḡen 7 ben ḡaidḡ a
 coḡadḡar aḡe .i. bebio inḡen Uorḡḡlaid 7 tḡainic uirḡa
 n-aḡmḡe a ccionn aḡaidḡ uḡ h-ionḡorḡḡrḡen 7 fudair bḡr
 ann; 7 no ḡadḡ tḡomḡalair Nabhḡoon uo cḡmaidḡ a ḡna 7
 mḡ uirḡ tḡadḡ rḡ uerccadḡ uḡ adḡ a beḡ a rḡrḡ tḡomḡalair
 7 nḡ uerḡa eirḡḡleo cerḡa na cḡḡḡne, ol na doibḡer na
 aḡer, 7 roḡ ḡo ceann mbliadḡa aḡlaidḡ rḡn 7 roḡar aḡ
 milleadḡ a miḡe o coḡcḡuocḡir fḡirḡuḡ mḡrḡ mbliadḡain rḡn
 uime co mḡr 7 no cḡionḡileodar luḡt na h-Uarḡa aḡḡrḡen 7
 tḡḡḡḡḡar uḡionḡorḡḡ an Riḡ. “Maidḡ, a Nabhḡoon,” ar
 rḡad, “cḡeo an ḡalair mḡr rḡ roḡḡḡḡar(1ḡ) uair in neadḡ
 uo ḡill uo miḡe 7 uo fḡaidḡḡnar uile umadḡ, uair uo
 luḡḡḡḡar coicḡuocḡa orḡ; 7 innḡr uairḡ cḡ ḡalair adḡ orḡ
 co uḡntair uo leiḡer 7 uo leruḡadḡ aḡainne.” “Noḡa(2ḡ)
 n-aḡl liomḡa a innḡrḡn,” bḡr erḡon. “Uadḡadḡ i coḡa uo
 ḡna uo beḡ orḡ mḡr cḡbḡaidḡ mḡc cḡḡa mḡa uo cḡr orḡ,
 uair rḡrḡrḡer na cḡuocḡa 7 na cenḡla uile aḡainne 7 uḡ
 rḡidḡe aḡ rḡr na a n-aḡḡḡḡa rḡn uoḡan beḡn bur uionḡ-
 ḡḡla uḡir uoḡḡrḡimne cḡḡad ar air no ar eḡccion i.”
 “Adḡ ḡo uerḡmḡn,” ar Nabhḡoon. “Cḡ tḡr a bḡuil, a
 aḡorḡḡ?” bḡr iadḡan. “Oilen adḡ a n-iarḡair Eḡrḡa,”
 ar erḡon, “7 inḡr fḡuiriḡ a h-aḡm 7 rḡr beḡḡa aḡlle beḡḡa

(1ḡ) roḡḡḡḡar = ro-u-ḡadḡar; u, infixed pron., rel. pres. 3rd sg. with force
 of perfect in combination with ro. (2ḡ) noḡa: in Mod. Ulster dialect cḡ.

¹ Vide Introduction for discussion as to relation of this sgeul to Part I
² uirḡa n-aḡmḡe: ‘a fading away, a dissolution of time.’ Cf. Atkinson,
 “Homilies from L. Br.,” s. v. erchra; Hogan, “Cath R. na Righ,” s. v. erchra

PART II.

A STORY.¹

XXVIII.

A king ruled the kingdom of Uardha whose name was Nabgodon mac Ioruaith ; and he was in this wise—he had a good and fitting wife, Bebid, daughter of Dornglan ; and in course of years a wasting of time² came upon her, and she died. Nabgodon fell very sick through grief for his wife, and he lay down on no bed save a sick one, and he indulged neither in adjudicating, questioning, nor business,³ in drinking nor pleasuring nor mirth, and thus he was to the end of a year ; and his kingdom was greatly laid waste around him by his neighbours throughout that year. The people of Uardha then assembled together and came to the king. “ Well, O Nabgodon,” said they, “ what great illness is this that has seized you, when they⁴ are laying waste all your kingdom and principality around you, and when foreigners are oppressing you, and tell us what illness you have till we heal and restore you.” “ I do not care to tell it,” said he. “ If it is grief for your wife is the matter with you, it is not fitting for you to let grief for a wife trouble you, for we shall search all lands and all nations, and were there, whether in the possession of any man or single,⁵ a suitable mate to be found for you, we would bring her to you willy-nilly.” “ There is indeed,” said Nabgodon. “ In what land is she, O Airdrigh ?” said they. “ In an island in the west of Europe,” said he, “ and its name is Inis Fuinidh, and there are small, handsome, active men and

in Neuters, &c. Perhaps here we might simply translate, ‘wasting, consumption.’
τηρεα, επηρεα is neuter in O. Ir. : hence eclipsis here after nominative. ³ For
phrase, cf. “Pass. and Homilies” (Atk.), s. v. camgen. ⁴ inneoch, *that*
which, O’Don., Suppl. to O’Reilly. ⁵ Δ η-Δοντομα, lit., ‘marriageable.’

innce 7 mna luáire lánvealbó, 7 va bfaḡar ipin voḡan ben oionḡmála vaḡra vo ḡeubair innce í.” “Cuipḡear,” ar maiṡe na h-Uairṡa, “feḡra 7 teacṡa o’iarraiṡó éireann vo ṡoḡa (1°) mna ṡuic innce.” Ír annipin io oipoiḡriuiḡm trioiṡa triḡnḡear o’a ṡriḡnḡuipin o’iarraiṡó mna uaṡa co h-éripin, 7 io rciḡeoh baipc bripinḡairipinḡ aca ar a h-aicṡe 7 io cóḡḡaṡ a reol aluipin alaṡḡreac uaipoe 7 cáḡḡaṡar iompḡa ar an aicṡén n-anḡoraiṡó ó ḡac ṡriuiḡm tuipne vaip oile co iánḡaṡar co h-éripin; 7 aṡconncḡaṡar uaṡaibh iup na m-baipc iupḡa iaiṡer Raṡripuin a n-ṡaipuaṡa [7 aṡ]conncḡaṡar an cáṡair iioḡṡa ioiḡóip upáip oipḡṡa uaicṡib 7 na ticḡe iionna f[iup-riopḡ]aṡoh(2°) 7 na ḡrianaḡa ḡloipoiṡe 7 na peloiṡe iioḡṡa ioiḡairriopḡa. “Ír iioḡṡa an cáṡair úṡ,” ar muipin Naḡḡaṡoip, “7 cá ferip ṡuipin ionaṡ a ccuipḡema[oip] ricṡ ṡipṡ ar teacṡ a n-oipḡar (3°) éireann ipaḡ innce,” 7 tuḡaṡar pḡairpḡipṡ (4°) ar a luipḡ [ṡ’oipin]rioiḡó na caṡrach.

XXIX.

Aṡconncḡaṡar ieaḡpa ba h-óicḡe 7 ba h-aile vo’n aṡaipm-éloipin co nḡlaip iupṡc, co ccaip iupṡc, co m-bipne n-ḡoṡa (5°) co iuaipca n-upṡabḡa, 7 vo iupṡo cona banṡiaṡṡ ipin n-roṡla ieiḡnuiṡo eile 7 vo ḡaḡaṡar aḡ vḡnaip a ipuipine 7 a voḡḡaip 7 vo ḡaḡ iup aḡ-teccurc an banṡiaṡṡa. ṡo baṡar muipin Naḡḡaṡoip aḡ ieaṡaipṡ veaṡba 7 ipnill na h-ipḡine, 7 vo iaiṡipṡo iupin a iupṡc 7 a iaiṡaipc ipa veilḡ. “Ír maiṡ ṡaḡla ṡúipin ar ṡoiṡc 7 ar ṡupip,” ar muipin Naḡḡaṡoip “uaip ḡiṡ é ip bioṡ uile vo iairḡamaoip ip iupḡmip mnaoi ba coiḡmaiṡ iupáip aip, 7 bḡipmaoiṡone ḡo Naḡḡaṡoip í”; 7 va iupḡaiḡḡeṡar vo’n luṡṡ ba coiḡneḡa oíṡ: “cia h-é an

(1°) toḡa: the word is used in the same general way in Mod. Irish. (2°) *Leg.* iupḡriopḡa. (3°) oipḡar = ‘district’; oipḡear = ‘east.’ (4°) pḡairpḡipṡ (?): pḡar = ‘quick.’ (5°) co m-bipne n-ḡoṡa. *Vide* Add. Notes.

¹ Lit. ‘brave man.’ On the triḡn-ḡear, *vide* Joyce, “Social History,” vol. i., 63, 95, 99; vol. ii., 491. ² rciḡeoh; P. O’C. gives rciḡeaoḡ, ‘equipping a ship.’

³ Tentative translation of tuḡaṡar pḡairpḡipṡ.

⁴ We

bright (?), shapely women in it, and if there is found in the world a fitting wife for me, it is in it you shall find her." "Let," said the chiefs of Uardha, "an embassy and messengers be sent to seek in Ireland a wife for you." Then he ordered thirty of the bravest¹ of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready² then, and its beautiful speckled sail was hoisted, and they journeyed over the restless ocean from one wave's ridge to another, till they reached Ireland; and they saw off from them Inis na m-Barc, which is called Rathlin in Dalriada, and they saw the 'cathir,' royal, large, lofty, remarkable, and the white, great houses and the glass sun-bowers, and the regal capacious palaces. "Royal is yonder 'cathir,'" said the followers of Nabgodon, "and what better place could we have for resting ourselves on reaching the land of Ireland than this?" And they drew³ their ships quickly up towards the 'cathir.'

XXIX.

They beheld before them the most youthful and fairest of the children of Adam, bright-eyed, with curling hair, melodious voice, and pleasant speech, sitting with her female retinue in the noble seat. They were working at their embroidery and handwork, and she was instructing the women. The followers of Nabgodon were noting the form and apparel of the girl, and they shot a glance of eye and sight at her figure. "Our expedition and journey have turned out well," said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman⁴ as that⁵ yonder, and we shall bring her to Nabgodon"; and they asked those nearest them, "Who is yonder royal, beauteous

might remark here the story-teller's device of varying the martial exploits of his hero by bringing him into this new current of events. The search for a wife is frequently the desired opportunity for a display of prowess on the part of a hero or his followers. ¹ *μηδαι*, older acc. of *bean*; Mod. Ir. *bean*, acc. ² *πυρρυσ* (O. Ir. *firra*), fem., 'to her'; *πυρ*, 'to him.'

τ-όγλαδ μιοζόα ποάλυνν úο αρ τιζερνα νο'η τιζρι?" αρ ρίαο. "Ri 'Oonn mac lomchaóa mic Míocóna mic Cair-élothaiζ vo éloinn Cernmava Milbeoil mic an 'Oaζóa vo búnaóppeme Túaíte ve 'Oanann Ri na h-innri-pe rúo." "Cia an inžen oipeζóa úο αρ baínéenn νο'η banτραέτ?" αρ ρίαο. "Iρ ριορ," αρ na ppeζarraióe, "ip a n-oilen mapa vo h-oileao ρib ó naé ccuala ρib an inžen úο .i. Tairi Taoibgeal inžen Ri[ζ] 'Ouinu."

Iρ annpín tuccao a lórhoáoéain bíó 7 leanna éuca, 7 ó éairmic óóib vo pparraiζ Ri' Oonn oib: "canap a ttánζa-vaρ na h-óicc no cia aζa mbío?" αρ pé. "Oo múintip Nabbζavoim mic lopuaíó pínne," αρ ρίαο, "7 v'iaρpaió mná annpo tángamaρ uaóa." "Cia an ben?" αρ Ri 'Oonn. "Th' (i°) inženpa," αρ ρίαο, ".i. Tairi Taoibgeal ann rúo." "Oo ζeubéaoipri ppeaζpa uaimpi ζen cómairle uime pín," αρ Ri 'Oonn, "ζion ζo mbeit m'inženpa aζ pep oile ni tiub-poinnri óóran í uairi poφαva uaim poζnam a cleánnupa." "Cia an pep aζ a bfuil 'h inžen?" αρ íaoρan. "Aτά pi aρ pailb Congail Cláirínigh mic Ruópaióe .i. mic Ri[ζ] Épeno"; 7 vob'píop vóran pín, oip an tpaé vo cómmópaó an fleao mópi a n-éamhain Míaca 7 vo cuap pa'n Riζe ζo Teámpaiζ po naipceao an inžen pín [vo] Cóngal 7 ni páimic lep pep le. "Tiocpaió píoτpa, a Ri 'Ouinu," αρ íaoρan, "eupa toémapic [vo éa]bairt uuinne uairi tiucpaió Nabbζavon voo' ionnpoiζióri 7 luét na h-Uapóa lep 7 mapb-[paítep] vo éaéair uile 7 milpítep Épe uile tpiópin 7 múiprióep éu pén 7 bépéap 'h inžen [ap air no] ap éiccín." "Iρ bpiacaiρ vóampa," αρ Ri 'Oonn, "mun'bró péalí ap eimeac vóampa é [ni pa]chaó pepar innipín pcel uaimpi ζan mapbaó oib a ccionnaib bap ccoñpáíó." Oo legevaρ an oioce pín, 7 vo ppeapτlaó 7 vo ppiotoileao íao.

(i°) Th', 'h, forms of vo before a vowel.

¹ If we take ppeζarraióe as a noun.

² Here again we have an evident linking by an after-thought of the present story with that in the First Part.

³ The toémapic forms a class apart in the list of varieties of Irish tales: cf. the well-known toémapic becpola.

⁴ It is

youth who is lord of this house?" "King Donn, son of Iomchadh, son of Miodhna, son of Caischlothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann, is the king of this island." "Who is the noble girl yonder that is the head of the female company?" said they. "It is clear," said the respondents,¹ "that you were reared in an island of the sea, since you have not heard of yonder girl, Taisi Taoibhgheal, daughter of King Donn."

They then received a full measure of food and ale; and when they had finished, King Donn inquired of them: "Whence the warriors came and to whom they belonged?" said he. "We belong to the people of Nabgodon mac Ioruaidh," said they, "and we come from them in search of a wife." "Who is the woman?" said King Donn. "Your daughter," said they, "Taisi Taoibhgheal yonder." "You shall get an answer from me without deliberating on it," said King Donn, "for though my daughter belongs to another man, I would not give her to him, for I am far from completing her marriage." "To whom does your daughter belong?" said they. "She belongs to Conghal Cláiringhneach mac Rudhraighe, son of a king of Ireland"; and that was true, for when the great feast was being held in Eamain Macha, and the question of the kingship was carried to Tara, the girl was betrothed to Conghal,² but he knew her not. "You can, King Donn," said they, "refuse us her wooing,³ for Nabgodon will come to you and the people of Uardha with him, and your whole 'cathir' shall be destroyed, and all Ireland devastated on that account; and you yourself shall be slain and your daughter taken willy nilly." "I swear," said King Donn, "were it not a breach of hospitality,⁴ that a man would not set out to tell the tale nor would escape being put to death for what you have said." They passed that night, and were entertained and feasted.

unnecessary to emphasize the importance attached to the rights of hospitality. Cf. the similar situation in the *Uáin*. *Vide* "Br. Laws," Glossary, *s. v.* *emeađ*.

Ro ercedavar co moc arin-a mǎradǎ, [7 tǎ]nǎdavar v'ionnroicciǎ a loingze 7 vo čuavari pompa ar in muir ccriadoir-letǎin ccéona; [7 tǎ]nǎdavar v'ionnroicciǎ na h-Uarova co h-arim a raiðe Nǎbǎdaron. Vo řarřaiǎ Nǎbǎdaron [řǎǎ]la v'ib: an řuaravari a v'ionǎmǎla v'oran? "řuaravari, imurro," ar iavaran, "bean vo v'ionǎmǎla zo veimur vuit, 7 ni řacamari oile v'ecc(1°) a vealva ar mǎnai no ar řeri vo mǎnai no v'řeraið an v'omǎin roimpe řiǎm 7 roǎv in-imberǎ(2°) vuit řen bǎř ar in mǎnai vo bi aǎav roimpe [iar] roćtain a řǎǎǎla." Ro lionurřari řiǎv na h-inǎine an Ri[ř] v'ocǎla an řuarurčbǎil řin řuǎavari na řećta vuit, 7 vo řiriǎ co řonairt ina řiðe 7 vo [ř]iarřaiǎ: "cia aćari na h-inǎine řin?" ar ře, "7 cřeo řavėra v'ibri řan a řabairt ar air no ar ěiccin lið?" "Ri Vonn mac [lo]mčavǎ mic Miova mic Čairčločaiǎ vo čloinn Čerǎava Miłbeoil mic an Vǎǎvǎ vo v'una v'řerimė Tuaičė va Vǎnann v'a h-aćari," ar řiǎv, "7 ni v'ėacamariņe lion aća [čǎč] vo řabairt v'ó 7 muna mberimur ar a ěneac řen ar bǎř vo imeorav řorunnn a ccionnaið a inǎine vo iarřaið. Ařev avubairt řion zo mber a inǎen aǎ řeri oile nać řiubriav vuitri i." "Čǎit a řuil in řeri řin?" [ar] Nǎbǎdaron. "Inur aća a n-orri řerėann," ar řiǎv. "Iř innre aća Ri Vonn," ar řiǎv, "7 aćari řiǎ mǎri ariřvǎ ariře innre 7 řocřavė coilǎřeurǎ cėvřavǎća(3°) řǎř." "Čarřaičėar(4°) řairřim řin," ar Nǎbǎdaron, "ari bėravra řionól na h-Uarova v'a ionnroicciǎ 7 murřaičeri a aćari in(5°) a čėann 7 řiurřaið [řėi]n innre 7 biav a inǎen aǎarřa řa v'ėoir 7 biav řerann člavim vǎm in t-oilean řin iarřim." Iř ann[řin] vo coimǎorav řlevǎ aǎ Nǎbǎdaron 7 řuccav maičė na h-Uarova uile v'a ionnroiřiv 7 roǎř aǎ to[ćai]ćiom na

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XXX.

Early on the morrow they rose and came to their ship, and proceeded over the same broad-circling sea; and they came to Uardha to where Nabgodon was. Nabgodon asked what news they had; whether they had found a mate for him. "We found, indeed," said they, "a fitting wife to a certainty for you; and we never saw before the like of her figure on a woman or man of the women or men of Ireland; and you yourself would have put to death the wife you had before her on finding her." The king was filled¹ with love for the girl when he heard the account the messengers gave of her; and he started up energetically, and asked: "Who is the father of that girl?" said he, "and why did you not bring her willing or unwilling?" "King Donn, son of Iomchadh, son of Miodna, son of Caisclothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann is her father," said they, "and we went not sufficiently strong to attack him, and had we not been receiving hospitality from him, he would have put us to death for having asked for his daughter. What he said was that though his daughter were not another's, he would not give her to you." "Where is that man?" said Nabgodon. "In an island in Ireland," said they; "there is King Donn," said they, "and he has a lofty and noble 'cathir' in it, and sword-sharp keen multitudes as well." "That shall be avenged on him," said Nabgodon, "for I shall bring the muster of Uardha against him, and his 'cathir' shall be destroyed about him, and he himself shall fall in it, and his daughter shall be mine in the end, and that island shall be sword-land² of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha all came to it, and the feast

μεοραο, condit. of ιμβριμ. (3°) céorabóada, (a) 'sensible'; (b) 'sensual.' Cf. céorabó, (a) 'opinion,' (b) 'sense, passion.' O'Dav., "Gloss.," ceṛpaio .i. comairle. (4°) P. O'C. gives τερριαιγεαμ, 'revenge.' (5°) Leg. 1m.

¹ Lit., 'love filled.' ² N.B. the expression 'sword-land,' ṛepann clairim.

was being partaken of till finished ; and when they finished partaking of the feast, Nabgodon said to them : "Get ready your ships and boats till we go and attack that 'cathir,' and take the girl out of it forthwith." "We shall do that," said they ; and their ships and boats were fitted out so that they were ready for the start. So far as regards Nabgodon, son of Ioruadh.

As to King Donn, indeed, the numerous bands of Ioruadh approached him.

XXXI.

As to Conghal we shall speak now.¹ He was in Aonach Tuaidhe fitting out his ships and swift barks ; and Fachtna Finn File said : "Let us leave Ireland now, for should the Clann Rury come against us, we should be hard pressed by them." "Do not say that, O Fachtna," said Conghal, "for the prime enemy we feared most, Niall Niamhglonnach mac Rudhraighe, has fallen at our hands ; and as to the best man now of them, Fergus mac Lede, I shall ward him off from you in battle, in stress of combat." "Howe'er it be," said Fachtna, "it is time for you to leave Ireland," and he recited the poem —

Time for us to go over the limpid sea ;
Having harried Ireland ;
There would come hither to you
The chiefs of the Clann Rury !
Say not that, O man !
Oh ! Fachtna Finn File !
I shall ward off from you in the hot fight
Fergus mac Lede, the great hero ;
Having harried the Dun of Niall,
Having sent their wealth afar ;
That we may reach the Dun of the son of Lir,
Time is it to put to sea.

'I come': cf. Wind. "Wörterbuch," s. v. ticcim. (4°) "Δ" not in MS. It is required, however, to make up seventh syllable. (5°) *Leg.* ουναιρό or ουνα.

¹ The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. ² Lit., 'in strength of combat in the battle.'

The chiefs of his people came to him, and he took counsel with them, and they all said that it was time to leave Ireland. "We shall leave it," said Conghal, "and let us go to the house of king Donn, so that I may visit the daughter of king Donn."

XXXII.

As to king Donn, indeed, trusty bands moved before Nabgodon against him; and his people said to king Donn that he ought not to stand against the people of Uardha in his own island, since neither druidical spells nor secret powers defended it. "I prefer, indeed," said he, "to seek out Conghal, as it is he himself who shall defend his spouse against them, since I am not strong enough to defend her, save indeed a druidical vapour-mist defends us, or Conghal comes to our aid." He came thereafter out of the island to seek Conghal; and as Conghal was mending his ships, and ordering his crews, and getting ready his fleet, they beheld a single 'currach' coming towards them on the sea and ocean, and a single beautiful young man in it, and they kept looking at him for a while. "I recognise the young man in the 'currach,'" said Conghal, "for it is king Donn mac Iomchadha coming for me to know if his daughter's marriage is at hand . . ." King Donn turned his 'currach' towards Conghal's ship and greeted him. "Where goes this fleet, O Conghal?" said king Donn. "To your house," said Conghal. "We like much your coming there," said he, "for there is a greater fleet¹ than yours coming against us." "What fleet?" said Conghal. "Nabgodon's, who came to seek your betrothed from me," said king Donn, "and I did not give her to him, and he and

(Ὁ ΔΑΝΤΑ ΠΛ. ΚΕΙΤΙΝΝ; Mac Erlean, ll. 221-2.) (3^o) ὠσεονν : enclitic pres. after nach of ὠσεοναιμ, 'I defend.' *Infra* we have ὠσε, the subj. pres. 3rd sg. after muna. (4^o) Cf. Mod. Ir., ḡ ḡpóirib ḡia opuinn, 'God help us!' (5^o) Ὅο βεανναῖς ῥέ ὅο : 'he greeted him.' Ὅο βεανναῖς ῥέ ἑ : 'he blessed him.'

¹ Lit., an assembly of a fleet.

éugurá vó i 7 atá fepion 7 lion [coblaig] (1°) aš teacé v'a
briet ar éccin uaimi 7 tairra fén v'a cornam fhuu." "Eugur
nomam," ar Conġal, "7 fpuoiltear (2°) let na maite-ri atá
im focairri, 7 abair ne Tairi Taoibhigil go nuingeubdara
Nabgaoon uair v'a tti ré v'a tocmairca tuitre ré lion"
7 iobert in laoi:

Δ Ri Duinn epig vó'n vón,
Cóirig ár ccoileb 'r ár ccluin;
Fpuoiltear let imale
Maite cloinne Ruðraib;
Abair ne Tairi thairb (3°)
Ripin ingin n-omualldag (4°)
Nabgaoon ar teacé Δ ttuairb,
Uingebdara i ccaé ar n[uair]
Nabgaoon v'a tti ré Δ tthuairb,
Ri na h-uairb go lion fludag
I' vepb vopaoé (5°) of in tuinn,
Avepim iut Δ Ri Duinn.

XXXIII.

I' ann rin vó rġar Ri Donn iuu 7 táimic rompa v'a
éatraig fén v'a bferrealaó 7 v'a bpuilaleaó; 7
tá[imic] Conġal co lion Δ fočmuve ina vóraig; 7 vó
pinnvó fliuécaomna foilcte 7 fočraicte (6°) vóib 7
tu[ccao] Δ n-airigte (7°) bñ 7 lenna cuca, 7 tángaoar rin
mbpuigiu móir uile ar Δ h-airle. Uair ar ámlaib vóib
[Ri] Donn 7 bpuigiu aige ar n-a córuġaó fa comair
Conġail ne vunaó amuig. "Δ Conġail," ar ré, "op[uig]
fén fearca vó teacé n-ola 7 puibig vó muinter." "Abair,
Δ fpaioic vpaioi, cionnur bíar an bpuig[eana] a noé,"
[ar Conġal]. "Ar i ro an bpuigean vó táiringer[ca] vó

(1°) Or [a fludag]. (2°) Lit., 'let the chiefs be entertained by you.'
(3°) tairb, 'silent' (?). (4°) n-omualldag: ri (fpu), 'to, with,' gov. acc.
in O. Ir.; hence the eclipsis of omualldag by the acc. ingen (*recte*, ingin).
(5°) vopaoé: 3rd sg. s. fut. of tuitim, 'I fall.' (6°) foilcte 7
fočraicte: fočrucuo, 'act of bathing (the body)'; folcao (of the head);
fočraiceti, gl. 'balneum.' Cf. Hogan, "Cath R. na Righ," s.v. fočrucuo in
Gloss. Index. (7°) airigte: cf. s.v., Meyer, "Contributions to Irish Lexic."

[his people] are coming to take her forcibly from me, and do you come and defend her against them." "Go before me," said Conghal, "and entertain the chiefs who are with me, and tell Taisi Taoibhgheal that I shall ward off Nabgodon, for if he comes to woo her, he shall fall by me"; and he recited the poem :—

O king Donn, go to the stronghold,
Get ready our couches and down-covers ;
Entertain moreover
The chiefs of the Clann Rury ;
Tell Taisi Taidhe,
The very proud girl,
That when Nabgodon has come from the north,
I shall ward him off betimes in battle,
Nabgodon, if he comes from the north,
The king of Uardha, with a full hosting !
It is certain he shall fall on the wave,
I tell you, O king Donn.

XXXIII.

Then king Donn left them and came to his own 'cathir'¹ to feast and entertain them ; and Conghal came with all his forces after him ; and a bath was got ready to bathe their heads and bodies in, and honorific portions of food and ale were given them, and they all came into the great hostel afterwards. For it was this way with king Donn—he had a hostel fitting up for Conghal outside the Dun. "O Conghal," said he, "order yourself forthwith your drinking-house, and seat your people." "Say, O Fraoch the druid ! how this hostel shall be to-night" [said Conghal]. "This is the hostel I prophesied

¹ I have preferred to use the Irish word in cases like the present where such conventional English translations as 'castle' for *caṣṭair* convey a quite different meaning from that of the original word. Nothing is more irritating to those who have a first-hand acquaintance with the conditions of life in ancient Ireland than to find the vivid reality of the original smothered in an atmosphere of mediæval terminology or, worse still, in that of modern *dilettante* mysticism or ideology.

ḡabáil ort," ar fhaod; "7 ar cóir ó[uit] a h-oiréill go maic do énaim," ar ríad, "uair cíoð lionthar tí Nabhsoon o'dar n-ionnrois[íó] baó trefi úinne ina óó." Iy annryn táinic Conġal irin mbriuisin, 7 do fúir ina ionad miosóda. "Maic, a fedaigur," ar Conġal, "c'ait iriġir a m-bia-ru anocht?" "Bíad irin focla tuairceiradé [an] tige," ar fepccur, "uair oá tti Nabhsoon iy annryn bpoir ba thuidé tiocfar"; 7 táinic fepccur do éoccbáil a arma or a cionn irin focla feinnio, 7 táinic Muiréodac Mergach mac [Riġ] Alban irin focla feinnio oile ar ionchaid fepccura, 7 táinic Anadál Euéadac mac Ri[ġ] Concenn con[Δ] éri céo Conceannad ar in vorur ba nera do Conġal irin mbriuisin, 7 táinic Criohtan Corradac mac fepccura Fairge 7 Cairbhe Congaincneradac mac Cairbhe Crum ar in vo[rur] ba nera óóib rin, Oillil Teora ġadé 7 Oillil Teora Crioach ar in vorur eile ói, 7 Ri Donn mac Iomchad a ar láim veir Conġail 7 maicé Raéruinne ó Ri[ġ] Donn co h-iarccuil(1°); 7 tuccad Cairi Caoidgeal cona bantradé ar láim ele Conġail 7 do h-egriġ(2°) na mic mios rin amach ar rleapóib na briuġne 7 do fúir faétna fionn file 7 fhaod o'raoi a b'riadonuire Conġail, 7 ġé do bí faicéer(3°) 7 imeagla orra ni luġaíde bádar aġ ól 7 aġ doibner 7 aġ aripróir go móir.

XXXIV.

Iomtúra Nabhsooin mic Iorad do cuiread a cóblad amad leir ar muir o'ionnroicció Émionn ar ceann ingine Ri[ġ] Duinn 7 ar íad oob' eolaiġe óóib .i. an luét táinic roime uadé co h-Émionn; 7 tángadur rompa go Raéruinn 7 docon-

(1°) iarccuil, iarġcúil = 'back, remote corner.' (2°) do h-egriġ: 3rd sg. pt. tense, ecráim, egráim, eagráim, eagráigim, 'I arrange, set in order.' Cf. cur i n-eagair (O. Ir. ecor). (3°) Mod. Ir. faicéor, faicéar.

¹ Naturally so, for a descent on Rathlin from the sea would be from the

would be attacked on you," said Fraoch ; "and you ought to get it fully ready," said they, "for, though Nabgodon comes against us in great force, we would be stronger than he." Then Conghal came into the hostel, and sat down in his royal place. "Well, Fergus," said Conghal, "where shall you be inside to-night?" "I shall be in the northern quarter of the house," said Fergus, "for should Nabgodon come, it is on the northern side he will come." Fergus came and placed his arms above him in the champion's royal place, and Muiredhach Mergeach, son of the king of Scotland, came into another champion's royal seat in front of Fergus, and Anadhal Euchtach, son of the king of the Conchenns, came with his three hundred Conchenns to the door nearest Conghal in the hostel, and Criomhtann Coscrach, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, came to the door next them ; Oilill Teora Gaoth and Oilill Teora Crioch to another door, and king Donn, son of Iomchadh, on the right of Conghal, and the chiefs of Rathlin from king Donn to the back. Taisi Taoibhgheal and her female retinue were on the other side of Conghal, and he ranged the king's sons along the sides of the hostel ; and Fachtna Finn File and Fraoch the druid sat down before Conghal, and, though they were in fear and terror, none the less were they drinking and pleasuring and amusing themselves greatly.²

XXXIV.

As to Nabgodon mac Ioraidh, he put to sea his fleet to go to Ireland in search of the daughter of king Donn, and his guides were those who had preceded him to Ireland. They came to Rathlin, and they saw the light of the lamps³

north.

² This simple yet effective manner of anticipating an on-coming event is typical of Irish story-telling at its best.

³ *Lochnann*, a loan-word from Latin 'lucerna.' The 'rich-chainidell' or royal candle in a king's house is a common feature in old Irish tales.

caodair foillirí (1°) na lochánn ar laraó do muin mára amuig.
 “Maid, a luét an eoluir!” ar Nabhagáon, “c’áit a bfuil
 an troillirí móir úo doéiamuio?” “Apeó ar uoiḡ linne,” ar
 ríad, “suirab a briaónuire Rí[ḡ] Duinn atá rí, 7 ar ann atá
 an ben do iarramairne úuicirí 7 ar uoiḡ linne suirab é an
 fepir v’á tucadó í do bíaó ann ar a banair anocht .i. mac
 Rí[ḡ] Éireann.” “Dob’ fepir linn go maó é do bíaó ann,”
 ar Nabhagáon, “7 teicchirí foirmionn tiri long uair v’fior
 na h-innirí, 7 caórac leó rḡéla na caórach cúgoinn”; 7
 cángadair rin rompa v’fior na hinnirí.

XXXV.

Dála fepccura, imurro, uobíren aḡ értedé me mon-
 gar(2°) an mára vo’n caoib éuairé 7 doéula ruéclaoth(3°)
 na luinge lánmoirne aḡ ḡabáil acarpiove (4°) irin innirí.
 Do éirig fepccur amac, 7 do ḡlac a airma go haélam
 annirín, 7 doconnadac Muireadach Mérgedac mac Ríḡ Alban
 rin, cáinic a noeaghairí fepccura amach, 7 com luac
 v’fepccur uócum an éalairí 7 vo’n céuluig aḡ tedé a
 tairí uíbirín, 7 do iad fepccur a v’a ḡlac moira míleca
 fa éuirítorac na luinge 7 tuccurair eóacrachaó anbaíl
 fuirne gur émuénaig a cláracá go curad, [7 no r]cinne-
 vad(5°) a tairingadó cengail 7 comolua eirve uile, 7 do
 rcaoirerair o’n ccuir[torac] v’a céle ḡan contabairt
 uile í go raóvad a foireann aḡ tedé tairé ar fuo na
 tragha . . . (6°) rleohairí; 7 do ḡaburair Muireóac
 Mérgedac mac Rí[ḡ] Alban [aḡ ionna]rbaó na foirne go
 fuiréair; 7 cáinic fepccur irin luig fa nera do iairín,
 7 [vo bí ré] aḡ marbaó na foirne, 7 cáinic Muireóac móir
 ’na v’eaghairí in ḡac luig v’a [longairí] go ráinic leo

(1°) Distinguish foillirí, *fem.*, ‘light’; folur (adj.), ‘clear, bright’; folur (noun), *masc.*, ‘light.’

(2°) mongar, ‘roaring’ (O’R.). *Vide s.v.* mongáir (Dinneen, “Irish Dict.”).

(3°) ruéclaoth, cf. ruét, ‘a sigh, groan,’ &c., O’R.

(4°) acarpiove, gen. of acarpio, ‘anchor,’ a Norse loan-word; Norse, *akkarsaeti*, *vide* Meyer, “Contributions to Irish Lexic.”

shining on the surface of the sea outside. "Well, O guides," said Nabgodon, "where is yonder great light we see?" "We believe," said they, "that it is in the presence of king Donn it is, and there is the wife we seek for you; and we believe that he to whom she was given is there to-night celebrating her marriage, namely—the son of the king of Ireland." "We deem it all the better that it is he would be there," said Nabgodon, "and let three ships' crews of you go to the island, and bring us information about the 'cathir'"; and they moved forward to the island.

XXXV.

As to Fergus, indeed, he was listening to the roaring of the sea on the northern side, and he heard the scraping of the very large ship taking anchor in the island. Fergus rose and quickly seized his arms, and when Muiredhach Mergeach, son of the king of Scotland, perceived that, he came out after Fergus, and Fergus came as quickly to the beach as did the first ship to touch land; ¹ and Fergus grasped his two large warrior hands round the prow of the vessel, and gave it a dreadful wrench, so that he shook its planks right bravely, and all the nails that bound and held it fast² started out of it, and, without a doubt, he slit it all from one end to the other, so that the crew came through it on to the strand. . . . Muiredhach Mergeach, son of the king of Scotland, took to driving back fiercely³ the crew; and Fergus came to the ship nearest him after that, and was slaying the crew; and Muiredhach Mor came after him into each of the ships, till they succeeded in completely destroying in this fashion the

¹ Lit., 'coming to land.' ² Lit., 'its nails of binding and fastening.' ³ Lit., 'carefully, watchfully.'

(5^o) πο ριννεοαν; O. Ir. ρcenoim, 'I spring.' (6^o) Defect in MS. Owing to the frayed condition of the edges of our MS., the words at the end of a number of lines are missing. The reader will recognise this by the words which have been restored and inserted in square brackets.

[illegible]

XXXVI.

Իր անր րոն լճուի [Ու]ճաոն լիոն ճ լուոցրի ճ ուեճ-
հաւո ճ մուոտրի, 7 ճր ճմլաւո րսւրի ճւո ինճ ճոքրճւիւ
[ջար]րիճ ճոմմբւսիւլլե րճ ճոքրճոքճաւո ճ լոոց, 7 ճ
լոոցճ ճր ո-ճ լսւիճքրիւթո. “Իր սճճմար մար իւո(1^o) ճր
մուոտր,” ճր Ուեճոոն, “7 ճր ոքրճմար ոո մարճաւ ո
հ-եւ ո-ճճոյրիւ(2^o) սիւ ճւո”; [7] ոո ճւճլսւար ճրեւճոն
մոյր րրոն մբրսւյոն. “Օճնճմ ո’յոոոքրիւցիւ ոճ իրսւյո, ճ
[քր]ճ! ” ճր Ուեճոոն, “ո ոյոյլլճմ ճր մուոտր ճր ճ
քրսիւ ո’Երեոճաւ(3^o) իոոլլե, 7 ճճրաւո ճարրճո 7 ճլոճ
[ո’ն] ճճլճաւ(4^o) լիւ ճո մբո ճսւոո ոո իրիւթո ոճ իրսւյո. ”
Իր ճմլաւո ճնցճաւարրոն ո’յոոոքրիւցիւ ոճ իրսւյո 7
սլսւյո ճաւոլլե լեւ ոո ճլոճաւո ճւոոո ճ թրճճ, 7 ո
րճնցճաւար ի ճւճճաւար րրար իարճարճա ոո’ն իրսւյո
ճր լեճքրո ճ րճճ(5^o) 7 ճ րլեճճ 7 ճ ճլոյոոմե ինճ
[եւոն]ոյիւ 7 ճ րեոնոլճմոն(6^o) ոո ի ինճ րթճմ ո
ոյիւ ճ իրսւյո ոո ճոոցճաւ ինճ րթճմ ճոն ճւոոո
ոյիւ. Իր ճոորո ոո ճրիւց րթճքր 7 ճճու ճմճճ, 7
ճճու Մուրեւճ Մեքճճ ինճ թեճհաւո; 7 ճւճճաւար
լսճճւար ճ ճուճլլ ոճ իրսւյո, 7 ճսճաւար [սր]ճր
րթճ րթճմհաւ ո’ն մբրսւյոն ճմճճ օրրճ, 7 ոո ճւո ճեւ
լճոճ 7 ճնցճաւար րրոն մբրսւյոն ճոոոն ճր ճ հաւլե; 7 ո
ճոցճաւար ճ ո-ճրոն սրոյոյրճ սարոյի իոոլլե, 7 ո իւ[եւ]ոն
ճ ոյոյ ճարճ 7 իոն ճր ճ հ-հաւլե. Գնցճաւար ոճ հ-ճլլ-

(1°) For difference between Old Ir. $\Delta\tau\tau\acute{\alpha}\nu$ and $\acute{b}\acute{h}\acute{u}$, *vide* Strachan, "Subst. Verb" (Phil. Soc.), p. 53. (2°) $\eta\epsilon\ \acute{h}\text{-e}\acute{o}\ n\text{-}\Delta\epsilon\zeta\omicron\iota\eta\mu\omicron$: the eclipsis of

Verb" (Phil. Soc.), p. 53. (2°) $\pi\epsilon$ η - $\epsilon\theta$ η - $\alpha\epsilon\tau\sigma\iota\eta\mu\omicron$: the eclipsis of $\alpha\epsilon\tau\sigma\iota\eta\mu\omicron$ may be accounted for here in two ways: (a) $\epsilon\theta$ is neuter in O. Ir., and so eclipses in nom. and acc. sg.; (b) the acc. masc., fem., and neut. eclipse in O. Ir., and $\pi\epsilon$ governs the acc. Distinguish, however, $\pi\epsilon$ from $\pi\mu$, governing acc. and $\pi\epsilon$ η -, 'before,' which eclipses in O. Ir., and governs dative. (3°) Mod. Ir. $\epsilon\mu\iota\omicron\mu\omicron\alpha\alpha\chi$. (4°) $\alpha\lambda\alpha\theta$ is the hard shingle beach on the edge of the

crews of the three ships. After that they came into the hostel, and placed their arms above them, and sat them down in their own places,—and they boasted not, indeed, of the deeds they had done.¹

XXXVI.

Then Nabgodon came with his full fleet after his people, and found them in lacerated, trampled, stricken heaps under the prows of their ships, and their ships smashed to pieces. "Fearful is the state of our people," said Nabgodon, "and fiercely have they been all slain within a very short time"; and they heard a great exulting shout in the hostel. "Let us make towards the hostel, O men!" said Nabgodon, "till we avenge our people on the Irishmen that are in it, and take up the rocks and stones from the beach so as to have them to break down the hostel." In this fashion they came to the hostel with great loads of wave-washed stones² from the strand, and when they reached it, they made a fierce attack³ on the hostel so that they left their shields and spears and swords on its peaks and against an old column that was standing up in order to keep the front of the hostel from falling on them. Then Fergus rose and came out, and Muiredhach Mergach after him, and they made a quick circuit of the hostel, and they fired on them bravely and in manly fashion from the hostel, and a hundred warriors fell; and then they came into the hostel, put up their sharp-pointed arms in it, and afterwards drank their drink to quench their thirst.⁴ All the foreigners again approached

¹ This splendid climax is a fitting ending to what may be considered a brilliant example of vigorous Irish narrative.

² Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, s. v. *cúinnib*, 'stone' (?). Can *cúinne* here be for *cúinnib*?

³ Lit., 'shower.'

⁴ Lit., 'their drink of thirst and of parchedness.' *ioctā*, gen. *ioctan*, 'thirst.' N.B.—*oíct*, O. Ir. acc. of *oíoch*.

high-tide mark, upon which the boats were beached.

(5°) *Sic MS.*

(6°) *reancoláman*: for this feature in old Irish buildings, cf. Joyce, "Social History," vol. II., p. 35.

the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,¹ son of the king of the Conchenns, and his three hundred Conchenns saw that, they came out and wreaked great slaughter on Nabgodon's followers, and routed and put them all to flight from the hostel towards where Nabgodon was ; and they came afterwards back to the same hostel and drank their drink to quench their thirst. Then Nabgodon quickly urged on his people towards the hostel, and they rushed on it from every point, and shouted round it. Fergus and Muiredhach Mergach again came out and wreaked great slaughter on the hosts, so that they were beaten on every side of the hostel ; and they (Fergus, &c.) came back to the hostel and resumed their own places again. Then Nabgodon said : " Let us go," said he, " and burn the hostel over the heads of the hosts that are in it." A great swarm of the warriors of the king of Uardha approached the hostel, and they shot fiery darts at the hostel. Then the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, came out and made a great heap of slain outside, and came back afterwards to the hostel, and that put a full stop³ to all the people of Uardha. " We never before heard the men of Ireland boasting about their dexterity in arms," said Nabgodon.

XXXVII.

A great band approached the hostel and tried to break in the door of the hostel. Fergus and Muiredhach Mergach sallied out again, and went to the left of the hostel and routed all that were round it till they reached their halting-place.⁴ They came into the hostel afterwards, and not long⁵

¹ *I.e.*, 'active.'
received a check.'

² Lit., 'sat in.'

³ Lit., 'silence.'

⁴ Or 'till they
⁵ Or 'scarcely (had they taken . . . when).'

(Meyer) : cf. also *corcuo*, 'to steady,' "C. M. Rath," 182. N.B. *corcuo*, 'demeanour'; *corcuo*, 'to taste' (*vide* Hend., "Fl. Bric.," Irish Texts Soc., p. lxiii). For further reference to this word, *vide* Additional Notes.

after taking their drink the hosts again shouted round the hostel. Criomhtann the Valorous, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, then came out, and one of them went to the right of the hostel and the other to the left, and they fought round the hostel and drove off from it all the hosts. They had only put up their arms when the hosts again came to the hostel. Fergus and Muiredach Mergach went out again, and, numerous though the hosts were, they drove them all back from the hostel into the midst of the foreigners, and they returned into the hostel right through the forces despite the latter, and Muiredach raised aloft then his shout of triumph. Then Nabgodon said: "That is the first disaster my hosts met with," said he, "from the hosts in the hostel, and let you all go, O princes!" [said he] "till we overthrow the hostel, for we must all advance against it."

All the hosts then came to the hostel, and shouted on all sides of it and from all points of it, and they set fire to every part of it. The three foster-brothers of Conghal, Merne, Semne, and Lathairne, then went out, and passed through the southern door of the hostel, and they extinguished the lighted torches,¹ and slew those who lit them. They went afterwards to the left of the hostel, and they were not resisted till they reached the same door, and it is at the points of their spears and with the edges of their swords the hosts drove them into the hostel. The foreigners attacked the hostel bravely, and broke the doors of the hostel, and troubled the drinking and pleasuring of the inhabitants of the 'cathir,' and they passed the night in threatening and vigilant fashion till day with its clear light came on the morrow. When the day came, Conghal said: "Rise, O men," said he, "and seize your arms

¹ *tenoal*, 'fire-brand.'

'foster-brothers'; *comólaicéada*, 'foster-sons.'
'a point'; O. Ir. *peno* also means 'spear.'

(4°) *I.e.* Mod. Ir. *muin*,

fioma," ar ré, "7 ǵabaid̃ b̃ar n-arma 7 cabraid̃ b̃ar n-aiǵte a[r] uoirib̃ na b̃ruig̃ne." 1r annr̃in uoǵab̃ad̃ leóran r̃cet̃ (1°) u' a r̃ciat̃rãc̃aib̃ 7 r̃leǵa u' a n-aiúleñuab̃ ǵur̃ [c̃rioc̃]nuiǵ an b̃ruig̃ion uile ǵo h-aiǵmeil̃ ãc̃ǵar̃b̃ uair̃ ní r̃aib̃e b̃ruig̃ion r̃iáam̃ uob' ionnanñ uo'ñ b̃ruig̃[in] r̃in o'ñ c̃rioc̃nuǵad̃ tucc̃a-uar̃ na cãc̃a cẽc̃tar̃ũa r̃uir̃re. 1r ann r̃in uo éir̃iǵ f̃erccur̃ 7 uo ǵab̃ a arma 7 táiñic̃ amãc̃ ar̃ in m̃b̃ruig̃in, 7 tucc̃ a aǵaid̃ ar̃ na r̃luad̃ǵoib̃, 7 añ aic̃ bã t̃iǵe (2°) uo na r̃luad̃ǵoib̃ ar̃ anñ uo ionnr̃oiǵ̃ f̃erccur̃ ieu (3°) 7 uo r̃inne r̃liǵe r̃ár̃m̃ilead̃ t̃rẽrna r̃luad̃ǵoib̃. 1r ann r̃in táiñic̃ ConĠĠail amãc̃ 7 uo cóir̃iǵ̃ ã cãc̃ a n-aǵaid̃ na n-állm̃ar̃pac̃ conã m̃er̃ǵẽũib̃ áille iom̃ũa iol̃ũãc̃ããã õr̃ a c̃ceañuab̃. Uõc̃onñaic̃ R̃i na h̃ũar̃ũa r̃in, uo cóir̃iǵ̃ ã cãc̃h̃ 7 uo r̃inne leib̃ionñ uo r̃ciat̃oib̃ állãtã állm̃ar̃ũã ina uir̃c̃im̃c̃ill̃. Áǵur̃ uõc̃onñaic̃ cãc̃ ã céle uo m̃eab̃h̃aiõ (4°) bl̃oir̃c̃b̃em̃ uõũbã uo na cãc̃aib̃ i c̃ceanñ ã céle 7 tucc̃ãũ r̃rãrã áiǵ̃ 7 ior̃ǵuile ead̃ar̃mõ 7 uõbeir̃ cãc̃ uib̃ ã bẽr̃ñ cãc̃ã (5°) ã cãc̃ ar̃ oile. Táiñic̃ f̃erccur̃ annr̃in 7 uo r̃eiõiǵ̃h̃ [ré] r̃liǵĩũ m̃ilead̃ i c̃cãc̃ na n-állm̃ar̃pac̃. 1r annr̃in ãir̃m̃ũõc̃er̃ c̃ẽõf̃er̃cc̃ f̃erccur̃ã uõ t̃eac̃c̃ ar̃iãm̃.

XXXVIII.

Táiñic̃ Anãũal̃ mac̃ R̃i[ǵ] Coñcenñ conã t̃rĩ céũ coñceañuac̃ uo'ñ c̃cãc̃, 7 uo lẽcc̃rẽũ ã n-añalã t̃ent̃ĩũẽ r̃ã na r̃luad̃ǵoib̃ 7 uõbeñ bẽr̃ñ cãc̃ã ar̃ añ c̃cãc̃ 7 tucc̃rãc̃ r̃caoĩlead̃ 7 r̃canñrãũ ar̃ na cãc̃h̃aib̃. 1r ann r̃in uo éir̃iǵ̃ loñnar̃ 7 luad̃ĩf̃er̃cc̃ Nãb̃ǵãũoiñ 7 uo ionnr̃oiǵ̃̃ r̃ã r̃luad̃ǵoib̃ ConĠĠail̃, 7 uoir̃ ǵab̃ cãc̃ nõ cõm̃laññ. uir̃, 7 tucc̃ u' ã uiõ ǵur̃ib̃ r̃ãũã uad̃ã r̃oir̃ũc̃iñ 7 bã cumã lẽr̃ (6°) b̃ár̃ u' f̃ãǵáil̃ (7°)

(1°) r̃cet̃, *sic* MS. r̃ciat̃ã = ordinary *nom.* or *acc. pl.* (2°) t̃iǵe, comparative of t̃iuǵ, 'thick.' (3°) *I. e.* iad̃. (4°) uo m̃eab̃h̃aiõ: *lit.*, 'burst forth.' (5°) *I. e.* bẽr̃nã cãc̃ã, 'gap of battle': cf. bẽar̃nã b̃ãõǵáil̃, 'gap of danger.' (6°) *I. e.* lẽir̃. (7°) u' f̃ãǵb̃áil̃.

and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,¹ so that the whole hostel shook fearfully and violently, for never was there a hostel like that hostel through the shaking the armies on both sides gave it. Then Fergus rose, and took his arms, and came out of the hostel, and turned towards the hosts; and the place where the hosts were thickest there it was Fergus approached them, and he cut a warrior-path through the hosts. Then Conghal came out, and drew up his forces with their numerous and many-coloured beautiful standards above their heads in front of the foreigners. When the king of Uardha saw that, he drew up his forces and made a palisade of strong, gigantic shields round them; and when they saw one another, inimical ringing-strokes resounded from the two armies upon one another, and martial and valorous interchanges² passed between them, and each of them cut his battle-gap in the other's army. Fergus then came and cut a warrior's path in the foreigner's army. Then it is related Fergus was, for the first time, ever angered.³

XXXVIII.

Anadhal, son of the king of the Conchenns, with his three hundred Conchenns came to the attack, and they breathed their fiery breaths among the hosts, and he cut a battle-gap in the army; and they scattered and scared the battalions. Then the wrath and quick anger of Nabgodon arose, and he turned towards the hosts of Conghal, and neither in battle nor contest was he resisted; and he noticed⁴ that assistance was far from them, and he cared not about dying provided his glory

¹ The hanging of his spear and shield over his head served, amongst other purposes, that of marking the warrior's place in the drinking-hall. ² Lit., 'showers of bravery and of valour.' ³ Lit., 'the first anger of Fergus is mentioned to have come.' ⁴ Lit., 'he took to his heed.'

áct go maíró a bláó vo bunáó; 7 rucc ruácar miosóá
 ro-naímtoige maí a raibe Congal i rín áct, 7 vo cómhuicrioc
 na cupaíó ne céle. Dóig ámh ba cómrac óá cupaíó rín 7
 ba leogáire óá leomán 7 ba mipe óá máctgamán 7 ba
 uarác óá óám noileann, 7 mior fúluing neac beic i
 ccomfoccur uóib eoh crioáó crioigéáó (1^o) ar gac leac le
 crioááct a ccomlainn 7 ne h-íomfoiccrí [a n-]anaia 7 uobávar
 i rín ccomhrac rín ó foillí na maíone muice gur óeireáó
 vo'n ló. Ró éirig fearicc 7 neimtoige Nabhavon car Congal
 annrín; 7 ar ámlaíó bávar 7 aor vána 7 aիրuó, mna 7
 macaóim na cátrac uile aza ccomfécem a ccomfoccur
 uóib; 7 uobí bpicne ann fór, 7 uóconnaic ré Congal aza
 forrach, ro rrech bpicne or cionn na cátrac conac
 raibe o'ulltaib uile énoime nar féc fari; 7 uober:
 “Ort vo coll uacábair a Congail!” ar bpicne, “uarí í
 aipe vo ionnarb. fearccur mac leue a h-ulltaib tú ne
 méo vo metácta 7 vo mílaóuir, 7 í aipe benfar Nab-
 zavon vo éno uot 7 béraf vo mínaoi uait.” Í annrín
 táimic a neart réim 7 a cúmácta vo Congal, 7 tug
 béim naímtoige vo Nabhavon gur óluig a rcíac go
 rgeamáiğmar 7 uorao (2^o) an t-aicbém uó gur ben a cenn
 o'a coluinn, 7 vo gáó an cenn ina láim 7 vo cómmaoíó a
 briaónuife an rluaiğ uile é; ionnur gur muiğ ar luét na
 h-uaróá uile annrín, 7 uobáó comang a cconair teichró
 muna óeóir i rín fairge 7 guró tuğ an t-ár ar lácar
 an ácta uobú tige írna h-aíreioib é ar roctoín a long
 vo na laóáib; ionnur gur cúitevar rluaiğ na h-uaróá
 uile le Congal cona muinrí, 7 vo rinnevar [carín] o'a
 cceannáib 7 uimá o'a n-euigib annrín 7 tuccáó a córcar
 go Congal, 7 gíó íao [muin]ter Congail ann fór uob' íomóá
 a n-eafbáó 7 uoba creuáct a cupaíó 7 uobí Congal

(1^o) crioigéáó, gen. pl. of crioig, ‘a foot.’

(2^o) O. Ir. uorac, ‘he gave’; 3rd sg. perf. of vo-beir, ‘gives.’

endured. He made a royal and most fierce onslaught on the place where Conghal was in the battle, and the warriors fought together. For that was, indeed, a combat of two warriors, and it was the mangling of two lions and the madness of two bears and the rage of two huge stags; and no one could endure being near them for within the space of thirty feet on every side through the bravery of their fighting and the proximity of their breaths; and they were at that fight from dawn of the early morning till close of day. The anger and hatred of Nabgodon were stirred against Conghal then, and they were in this wise—the scientists and entertainers, the women and youths of the whole ‘cathir’ were watching them near at hand. Bricne was also there, and when he saw Conghal pressed hard (?), he shouted over the ‘cathir’ so that there was not one of all the Ultonians that did not look at him, and he said: “On you is your dire destruction! O Conghal!” said Bricne, “for it was through the greatness of thy cowardliness and unmanliness that Fergus mac Lede banished you from Ulster, and on that account Nabgodon will cut your head off, and will take your betrothed from you.” Then his strength and his powers came back to Conghal, and he made a fierce stroke at Nabgodon so that he slit his shield fiercely (?);² and he struck him again so that he cut off his head from his body, and taking the head in his hand, he vaunted it before the whole host; so that the people of Uardha were defeated there,³ and their way of escape was narrow save by their going into the sea. If the slaughter was thick in the midst of the battle, it was thicker in the bays when the warriors reached their ships; and thus fell all the hosts of Uardha by Conghal and his people. They made a cairn of their heads and a mound of their trappings, and Conghal received the victory; and though his people were still there, their losses were many, and his warriors were wounded and

¹ Lit., ‘violation.’ ² ῥῥεαθῆναι, ‘fiercely’ (?). Cf. ῥεαθῆν, ‘bark,’ ‘yelp,’ ‘growl,’ and derivatives (Dinneen, “Dict.”). ³ Lit., ‘so that he defeated.’

[féin]'na éireúctnuḡaḡ co móir. Táinig Rí Donn 7 a inḡen .i. Tairi Táibḡeal o'feachaint [Conḡail. T]ucc an inḡen láim tair briaḡoio vó 7 vo ḡaḡ aḡ feuchaint a éneao 7 a éireúct [7 vo ḡ]aḡ aḡ feúcaint cinn nabḡoioin. "Ir míoḡḡa an cennra," ar í, "7 ar maít linn [i] n-euccmuir a anma 7 ar maít o'ullḡaib fóir beít mar aḡá 7 ir cuma [liom] aḡa maḡ"; 7 ioberc an laoi:—

[móir a]n ceno áo irin ccnoc!
 Anba a n-vepna o'ar n-ole!
 Oorinne móir o'ulc ar nuair,
 nabḡoioin móir mac ioruaib!
 [nabḡo]ioin táinig a tḡuaib,
 Rí na h-uairḡa ḡo líon rluaiḡ;
 Conḡal uoben a éenn ve,
 [ḡ]innreap cloinne Ruḡruibe
 [ḡiḡea]b táḡaḡar ale
 Cuḡaionn ḡo cuan Raḡruinne,
 Ar fepir uóib 'na beít aḡ ol,
 mar vo éuiriom an cat móir.
 mor.

XXXIX.

Táḡaḡar anonn irin mbruḡin ar a h-aíḡle 7 vo cuirḡao a nḡrianán ḡloimibe íao 7 a cḡiḡḡib fionna fairfionḡa fíorinuibe; 7 tuccao leḡa o'a leiḡer 7 uobḡaḡar caoicḡoir ar mír (i^o) a nouao Rí Duino mar rin; 7 ba maít an muinteri aḡa maḡaḡar 7 ar maít vo éaíteḡar iu; 7 ó éairnic uóib a leiḡer 7 a mbeít in-fiuḡail 7 an fleao móir 7 an ḡanuif rin vo éaíteḡ, auḡaḡar Rí Donn: "Maít, a Conḡail," ar í, "ber vo mnaoi let 7 iarri fén feaponn ar élanḡaib Ruḡruibe ói uairi nā h-ail liomra ullḡaib vo beít ina mbioḡ-bhaib óam uimpe." "Nā biao ioir," ar Conḡal, "aḡt cḡiḡhio anḡoḡa mac anluin 7 bḡicne mac Caibhḡe ḡo h-éamain mḡaḡa 7 iarriuo feaponn óamra dom' mnaoi ar fepcur mac leoe 7 ar maíteib ullao 7 uinḡeubḡara mo éoccao 7

(i^o) caoicḡoir ar mír: the full moon divides the month into two parts, and this division the Irish followed; hence the division into fifteen days, caoicḡoir. *Vide* Loth, "L'Année Celtique," in the *Revue Celtique*, April, 1904.

Conghal himself was severely wounded. King Donn and his daughter, Taisi Taoibhgeal, came to see Conghal. The girl placed her arm round his neck, and she examined his wounds and injuries, and looked upon the head of Nabgodon. "Royal is this head," said she, "and glad we are that it is not alive,¹ and glad also are the Ultonians that it is so, and I mind not saying so"; and she recited the poem:—

Great is yonder head on the hill!
Great the evil it wrought us!
Great evil he wrought betimes,
Nabgodon, the great, son of Ioruadh!
Nabgodon came from the north,
The king of Uardha with all his power,
Conghal cut off his head,
The elder of the Clann Rury;
Though they came hither
To us to Rathlin's harbour,
Better for them than drinking,
The manner he waged the great fight.

XXXIX.

They came into the hostel thereafter, and they were conducted into their glass sun-bower, as well as into their fair capacious bright booths, and physicians were appointed to heal them, and they were a fortnight and a month in the dun of king Donn. The people they were with were good, and good was the time they passed with them, and when they were healed and able to walk, and the great feast and marriage ceremony finished, king Donn said: "Well, Conghal," said he, "take your wife with you, and seek yourself a territory from the Clann Rury for her, for I do not like to have the Ultonians my enemies on her account." "They shall not be, indeed," said Conghal, "but let Angotha, son of Anlun,² and Bricne mac Cairbhre go to Eamain Macha, and seek a territory for me for my wife from Fergus mac Lede and the chiefs of Ulster, and I shall withhold

¹ n-euccmuir Δ anma: lit., 'in the absence of his soul.' Cf. *is marb in corp i nd-émais in anma*, 'the body is dead in the absence of the soul' ('Passions and Hom.' from L. Br., 8384).

² MS. has Δngōta mac lunn.

coccaó Feirccura mic Rora oíbríomh o'á éionn." Tánghadair-
 ran rompa idirinn go h-Émoin, 7 ar taorfa rángadair
 a rceula go h-Émoin inaí íao féin, uair ba baíó leó uile
 an caí rín vo bhuir Conġal ar luét na h-Úaróda me
 céuóinnrceadál a cóccao 7 vo fepadó fáilte mui aġ na
 míoġuib rín 7 vo fíarfaigeadair rceula an cáta rín oíob 7 vo
 innreodar rín oíob uile. "Crió ima ttagadadairi annro?"
 ar maíte Ulaó. "[O']iarraio fepoinn oruibí tánghamar
 vo mnaoi Conġail," ar ríao, ".i. o'ingín Rí[ġ] Duinn
 7 oingebáio Conġal a cóccao féin 7 coccaó Feirccura
 mic Rora o'Ulltaib o'á éionn." "Ticcio Conġal féin a
 n-Érinn," ar fepgur mac Leve, "7 ó vo ġeall a cóccao
 vo óiongbáil o'Ulltoib voðeupra mige n-Ulaó oó, uair ar
 ríne 7 ar uairle é ina mui." "Mí ġeubdarann rín," ar
 Anġoča, "uair tug o'á bnečír nađ ġeubhaó mige n-Ulaó no
 go cooiréonao Ríġe n-Éreann ar tur." "Maó é rín
 aoubairterion," ar fepcur mac Leve, "voðeupra fonn
 maíte o'á mnaoirion." "Cia an fepanno rín?" ar íaoíran.
 "In tríoáao céo ar coimfoiġr o'fepann a h-ađar fén," ar
 fepcur. "Ar cuma uairi vo áabairt oó," ar buicne,
 "uair vo baíó mige n-Ulaó ađ' fegmair ađ muna ttugča
 rín uair." "Oamaó é rín bu áil leirríon," ar fepcur,
 "voġeubda uairi ġan imreoin é." Ir annrín tánghadair
 na teacča o'ionnroigíó Conġail go teac Rí Duinn. Vo
 fíarfaig Feirccur rgeula oíob, an bfuadair an fepanno vo
 éuadair o'iarraio. "Fuadamar," ar ríao, "7 voðeupra
 fepcur mac Leve mige n-Ulaó uairi oamaó áil leat 7
 tug an tríoáao céo ar nefa o'fepann a h-ađar vot' mnaoi
 go 'Dún Sobairce"; 7 ooba maíte le Conġal rín 7 vo éuir
 Rí Donn a ingén 7 maíteor íomóda lé ar in tríoáao céo rín,
 7 vo minneao 'Dún aiceir ann .i. 'Dún Tairi 7 'Dún Tairi
 ainm na ríenna 1 raíbe fóp.

¹ Lit., 'welcome was made for them.'

this is a scribal slip for 'Conghal.'

² MS., Fergus; but evidently

³ The territory of father and daughter would therefore stretch along the Antrim coast from Knocklayd to Dunseverick.

my own attack and the attack of Fergus mac Rosa from them in return for it." They came on thereafter to Eamain, and news of them reached Eamain quicker than they themselves ; for they all were glad of the battle Conghal won over the people of Uardha on his entering on war. They were welcomed¹ by those kings, and they asked them about the battle, and they told them all about it. "Why did you come here?" said the princes of Ulster. "We came to seek a territory from you for the wife of Conghal," said they ; "that is, for the daughter of king Donn, and Conghal will withhold his own attack and the attack of Fergus mac Rosa from the Ultonians in return for it." "Let Conghal himself come to Ireland," said Fergus mac Lede ; "and since he undertakes to withhold his attack from the Ultonians, I shall give the kingdom of Ulster to him, for he is older and nobler than I." "He will not take that," said Angotha ; "for he swore he would not take the kingdom of Ulster till he should contest the kingship of Ireland first." "If that is what he said," said Fergus mac Lede, "I shall give a good estate to his wife." "What territory is that?" said they. "The cantred nearest the territory of her own father," said Fergus. "It matters not your giving it to him," said Bricne, "for you shall be deprived of your kingdom of Ulster if you give not that." "If that is what he would like," said Fergus, "he shall get it from me without dispute."

Then the ambassadors came to Conghal to the house of king Donn. Conghal² asked their tidings, whether they had got the territory they went to seek. "We did," said they, "and Fergus mac Lede will give the kingdom of Ulster to you if you wish, and he gave the cantred nearest her father's territory to your wife as far as Dunseverick.³" Conghal liked that. King Donn sent his daughter with much treasure to that cantred ; and she had a dun erected there, viz., Dun Taisi, and Dun Taisi is the name henceforth of the district in which it was.

AN TREAS CUIO.

XL.

Iométurá Congáil inniurtear ronn rceál oile. Douðairt
re n-a muinntir a coblaé vo córuzáó 7 vúl v'ionnroiúó
Loélan. Vo gluaírovar rompa ar mair 7 ar mórfairre
7 roba ríogúá an coblaé rin Congáil 7 roba mói leó a
meannma 7 a meirneac aó vúl v'ionnroiúó Loélonn 7 ar é
vobú ríú Loélan in tanrin .i. Amíaoi mac Scoinne 7 ir
ann vobí a óunaó a nvercept Loélan. .i. aó Earruíó. Ar
irin uair 7 aimir vobí Rí Uoélan] ar múr a báile 7 a
óraoi ina fárraó .i. Fércena file; 7 avonncaovar in
lo[ingear] lánmori v'a n-ionnroiúó 7 na ruil ilbreaca
ionganada uairtib. “Ir a[ró]b[al an] coblaé úo av-
ciamui, a Fércena,” ar Rí Loélan, “7 an ttabraíó aítne
forrio?” [“Doberim]re (1°) aítne forrio,” ar Fércena, “ar
é coblaé Congáil Clairingnig mic Ruóraíó é 7 [ir leir] vo
tuit Nabzavon mac Ioruaíó, rí na h-Uarúá.” “Cia in
rluaó aatá 'na fárraó?” [ar rí] Loélonn. “Ni éáimic a
h-Érinn amac riam mac ríog ar fearr muinntire inar é,” ar
[Fércena,] “uair aatá v'a mac rí[ú] (2°) Connaét ina
focair ann .i. Aillil Teora Zaot 7 Aillil Teora C[ríoc], 7
mac rí[ú] Alban 7 mac rí[ú] Laiúen 7 mac rí[ú] Concenó
ar n-a n-ionnarbaó ar a ccríocáib fé[ín] 7] neoc ar ferr
inaió (3°) rin uile .i. Fércur mac Rora, ríúmíleaó Éreann
7 macurraíó (4°) Éreann ó rin ale”; 7 avubraovar in
laoi avo:—

a Fércena ar aluinn an vream
táimic a h-iaé Éreavo;

(1°) MS. defective. (2°) Rí, ríú: the gen. of rí is ríú. In our MS.
the forms are confused: we have as gen., rí, ríú, ríog. (3°) inaió: pl.
form of ina, iona. (4°) sic MS.

PART III.

XL.

As to Conghal there is here narrated another story.¹ He told his people to fit out his fleet and go to Lochlann. They journeyed over sea and ocean ; and regal was the fleet of Conghal, and great-minded and great-spirited were they going to Lochlann. The king of Lochlann at that time was Amlaff,² son of Scoinne, and his 'dun' was in the south of Lochlann, viz., at Eassuidhe. Just then the king of Lochlann was on the wall of his town, and his druid Fergna, the poet, with him ; and they saw the very big fleet approaching and the very bright wondrous sails above it. "Dreadful is that fleet we see, O Fergna," said the king of Lochlann ; "and do you know them, O Fergna?" "I know them," said Fergna, "it is the fleet of Conghal Cláiringhneach mac Rudhraighe, and it is by him fell Nabgodon mac Ioruaidh, king of Uardha." "What host is with him?" said the king of Lochlann. "There never came out of Ireland a king's son with a better following than his,"³ said Fergna, "for there are with him the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, and the son of the king of Scotland, and the son of the king of Leinster, and the son of the king of the Conchenns, who are being banished from their own countries, and one who is better than them all, Fergus mac Rosa, the royal champion of Ireland, and the warriors of Ireland furthermore"; and they recited the poem:—

O Fergna ! fine the people
Who came from Ireland.

¹ In Part III. we have narrated the martial exploits of Conghal over sea.

² Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe. ³ Lit., 'it is better of following than he.'

NOÉA (1°) NÉACA MIRE ABUR
 SLUAḠ VO BIAḠ FO A CCOIMUILUR;
 CIONNUR ATÁIO FIAO NA FIR ?
 INAO CPOḌA NA CUPAIḌ
 MARI TIAḠAO I CCENN CA[ÉA] ?
 CAIOÉ ANMANNA A N-ÉPOFLAḌA ?
 CONḠAL CLÁIRINGNEAḌ, AN NÍ !
 MAC MIOḠḌA VO RUTPUIḌÍ !
 FEARCCUR MAC ROP, NEM NGLE !
 'S AN VA AILIL OIRONḌE,
 TPÍ MIC TADAIḠNE NA TPHER,
 LEḌ AOPAOḌPAT LAOIḌ V'A LUAIḌ-TPHEAR
 IN TPIDAR ELE AP CALMA I CELÍ (2°)
 MAC FIONNTEUIN MIC RUOPUIḌÍ.
 ANAḌAL EUÉTAḌ AP NUAIḠ
 RÍ COINCENVO AN ÉOCCAIḌ ÉPUAIḌ
 CAIRPHE NA'CCLEP IP NA CCEA[PU],
 MAC NÍ[Ḡ] MIḌE NA MÓIRCEAPḌ;
 CIONNUR ATÁIO FÉIN NA FIR
 IM ḠNIOḌAIḌ ḠAILE IP ḠAIRCCOḌ ?
 ANAO BLAḌ FEARCCURA A MBIAḌ ?
 AN ABPA (3°) NIOM, A FEARCCENA.
A FEARCCENA.

XLI.

IP ANOPIN AVOBARIḌ FEARCCENA LE NÍ[Ḡ] LOCLANN : “FERRA
 FÁILTE MIUPUḌO ḠO FUILBIR,” AP FÉ, “7 VÉNA MAIḌ OPIA, UAIḠ
 ḠÉ MAḌ AMLUIḌ VO BÉTEA A BFEUCCMUIḠ VO MIḠE VO COIREḌN-
 OAOIP FÚO MIḠE VUIḌ 7 ḠIḌ CO[ḠAḌ] (4°) VO BEIḌ OIT VO
 ÓINḠEUBAḌOAOIP ÓIOḌ É.” “VOḠEUBAḌOPAN MAIḌ AḠAMPRA VÉ
 PIR,” AP NÍ LOCLONN. VOḠAḌAḌOAPPAN ACOPIPAVO (5°) IPIN
 CCAIAḌ ANPIN, 7 VO ḠAḌAḌOARI A N-APMA U[MPRA], 7 VOPIḌḠPAT
 CPO COMḌOAINḠEAD CAḌA ÓIOḌ, 7 TÁINIC IN RÍ INA CCOMḌAÍL 7
 FEPARIḠ FÁILTE FPIU, 7 AVOBARIḌ AN LAOI ANO :—

MOÉEN VUIḌ, A CONḠUIL ÉPUIAIḌ !
 TÁINIC A H-ÉPINN ḠO MBIAḌ,
 VO ḠEUBARIḠ FÁILTE VE
 AḠAMPRA 'IP AḠ BEBERPHE.

(1°) NOÉA : hence the neg. part. ÉA of the modern Ulster dialect. (2°) CLÍ,
 ‘heart’: cf. TPÍ BIOIP-ḠAOIḌE (Atk.), CEILḠ-MIANA NA CLÍ. (3°) ABPA :
 apparently is 2nd sg. pres. (4°) MS. defective. (5°) ACOPIPAVO :
vide note 4°, p. 86.

I myself never saw in this life
 A host like them.
 How are these men ?
 Are the warriors brave
 As they go to battle ?
 What are the names of the high princes ?
 Conghal Cláiringhneach, the king,
 The royal son of Rudhraighe !
 Fergus mac Rosa, bright his career,¹
 And the two Ailills, the eminent !
 The three sons of Tabhairne of the conflicts ;
 Heroes shall fall by them through their swift attack.
 The other three, brave of heart !
 The son of Fionntan mac Rudhraighe,
 Anadhal Euchtach,² moreover,
 The king of the Conchenns of the hard combat,
 Cairbre of the feats and of the arts,
 Son of the king of Meath of the great arts ;
 How are these same men
 As regards deeds of daring and valour ?
 Does Fergus' glory endure ?
 Do you tell me, O Fergna.

XLI.

Then Fergna said to the king of Lochlann : " Give³ those yonder pleasant welcome," said he, " and treat them well ; for even were you absent from your kingdom, they would defend it for you, and whatever [attack] troubled you, they would ward it from you." " They shall be treated well by me on that account," said the king of Lochlann. They then anchored on the beach, and took up their arms, and made of them a strong battle-pen. The king came to meet them, and welcomed them, and recited the poem :—

Welcome, O brave Conghal !
 Who came with victory from Ireland,
 You shall find welcome
 From me and Bebherre ;

¹ Lit., 'bright career.'

² *I.e.* 'active.'

³ Lit., 'make.'

DEUSDA AR Í AR FEARRI VO MHAÍB,
 AGUR AHALE, VEARB AN VÁIL!
 FEARRFUIO FÁILTE NÍB UILE
 EIOIR NÍ AR MÓDUINE.
 NAIOIR MO MÁC, IMLEB FLOG!
 FEAR 'GA BFAIGÉI FÁILTE MÓR
 AVEURA NÍOT, IR NÍ CÉAL,
 A CONGUIL FEADA CAC MÓCÉAN.
 mo.

AGUR (1°) CÁNGADAR MAÍTE LOCLONN UILE INA N-AGHAÍO 7
 POFEIRAO FÁILTE FFIÚ, 7 VO FOLMUIGEADÓ GRIANÁN IN RÍ[ġ]
 VÓIB, 7 VO CUIPEADÓ CONGAIL GO MAÍTEIBH A MUINTIRE ANN, 7
 TUCCADÓ TIGE OIRGEÓD VO'N FIANLACH (2°) GAIROÍÓ Ó FIN AMAC;
 7 VO MINNEOAR GLEIRE FOILCÉ 7 FOIRUIGÉTE VÓIB UILE.

XLII.

IR ANNHIN TUCCADÓ MAÍTE LOCLANN VOOCUM NÍġ LOCLANN, 7
 AUBAIRIC MIU: “CAÍDÉ BARI CCÓMAIRLE, A MAÍTE LOCLANN, NÉ
 CONGAIL CONA MIOGDOMNUIB?” AR RÉ. “AR EÓ AVEIRMIONE,”
 AR FÍAO, “AN MAÍTE AR MO FÉOPOM (3°) VO VÉNAM ARI CO
 NNOIONGNAM Í 7 VÉNARA GAC MAÍTE AR FÉIOIR ARI FÓR.” “BEMIO
 BUADÓ 7 BENNACTAIN, A MAÍTE,” AR RÍ LOCLANN, “AR CÓMAIRLE
 VEġMUINTIRE FIN”; 7 AR AMLAÍO VOBUIRIUM 7 FLEO MÓRI AIGE
 VO MAÍTEIB LOCLANN 7 VO ÉAIRBEN AN FLEO VO CONGAIL 7 TUG
 AR A CUMUR 7 AR A OIRVOUGHADÓ UILE Í. “ARÉO AVEIRMI,” AR
 CONGAIL, “A TABAIRIC VAMPRA 7 VO MAÍTEIB LOCLANN.” “A
 N-ÉNTIG LE CÉLE 7 MAÍTE LOCLANN BIAF CÚ NO Í CTIG LET FÉN?”
 AR RÍ LOCLANN. “AN T-IONADÓ A CCUIRFEM IUL AR A CÉILE IR
 ANN BEMIO VO'N CUIRPA,” AR CONGAIL; 7 CÁNGADAR A FLUADIG-
 TEAC IN RÍġ 7 TUCCADÓ AN VAPRA LEIT VÉ VO MAÍTEIB LOCLONN
 7 IN LEIT EILE VO CONGAIL CONA MUINTIR. AGUR (4°) VO FUIO

(1°) MS. et.

(2°) MS. contraction *fiat*-, i.e. *fiannlach*, *fiallach*.(3°) *féopom*, O. Ir. *fétcam*, 1st pl. fut. of *fétaim*, ‘I can.’ (4°) MS., et.

From Beiuda, best of women,
 And Aralt, secure the meeting,
 They shall welcome you all
 Both king and gentlemen;¹
 Naoisi my son, on the skirts of hosts,²
 One from whom you shall receive great welcome,
 I shall tell you, and I shall not conceal,
 O Conghal, beyond all, welcome!

And the chiefs of Lochlann all came to meet them and welcomed them, and the king's sun-bower was prepared for them, and in it were put Conghal and the chiefs of his people; and a splendid house was set apart for the valorous band from that out; and they prepared³ choice head-baths and body-baths for them all.

XLII.

Then the chiefs of Lochlann came to the king of Lochlann, and he said to them: "What advice do you give, O chiefs of Lochlann, as to Conghal and his royal-stock?" said he. "We say," said they, "to have us treat him the best we can, and do you treat him also in the best possible fashion." "Success and blessing to you, O chiefs," said the king of Lochlann, "for that is the advice of a trusty people." It was so with him then that he had a feast ready for the chiefs of Lochlann; and he presented the feast to Conghal, and took upon himself the control and whole ordering of it. "I tell you," said Conghal, "to give it to me and the chiefs of Lochlann." "Whether shall you stay in one house with the chiefs of Lochlann or in a house by yourself?" said the king of Lochlann. "Where we shall make one another's acquaintance, there we shall be this time," said Conghal. They came into the king's house, and one half of it was given to the chiefs of Lochlann and the other half to Conghal and his people; and Conghal sat

¹ Lit., 'gentleman.'

² A poetic cheville: we may take it as meaning, 'who wages war on the skirts of hosts.'

³ Lit., 'they made a preparation of.'

on the side of the royal house, and Fergus on his right and Muiredach Mergach on his left, and Anadhal, son of the king of the Conchenns, with his three hundred Conchenns, was placed in the champion's seat next Conghal, and Ailill Teora Gaoth and Ailill Teora Crioch in the other champion's seat, and Criomhtann, son of Fergus Fairrge, with them, and Cairbre Conganchneasach, son of Cairbre Crom. Merne, Semhne, and Lathairne were placed with [Conghal], and Fachtna Finn File and Bricne, son of Cairbre, and Fraoch, the druid, sat in the presence of [Conghal] and Fergus. So far the seating of Conghal's half.

XLIII.

The king of Lochlann came to the northern side of the house, and the princes of Lochlann were placed on his right, and Naoisi and Aralt, his two sons, in the champion's seat, and Bebhère, his wife, was placed on his left, and Beiuda, his daughter, with all her female retinue, in the other champion's seat. Wine and mead were distributed amongst the hosts, and they had¹ songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted² with one another; and Bricne approached the chiefs of Lochlann, and received treasure and much wealth, and they greatly esteemed Bricne. Bricne came afterwards to where Beiuda and her female retinue were. "Hail, Beiuda," said he. "What dost thou want, O ollamh?" said she. "I seek neither jewels nor wealth, O girl," said Bricne. "What else dost thou seek?" said she. "Do you not know, O girl," said Bricne, "why Conghal mac Rudhraighe journeyed from Ireland this time?" "His secrets are not in my keeping," said the girl, "but I heard he came because he was banished." "That is true," said Bricne, "yet there is another reason." "What is that

¹ Lit., 'singing.' Cf. βεῖε δὲ γὰβὰίλ ἀμήραν, 'to be singing songs.'

² Lit., 'put their acquaintance on one another.'

ար ան Ինջեն. “Սո ըսաւ սո ծէր և ռ-նից 7 և ռ-նոստիմ 7 ղն ծիւլ սո ղանիւլ սո մնալն ան սոմալ 7 ար Ի ղն Են սոծ'ալ Լալիւմ, օ սերբալց ղին սո մաւոյն ղիօջ ան սոմալ, 7 շից շիւծ ծուլ 7 ար սոս' Իարիւծ (1°) լանու սո'ն ըարա.”

“Սա Բրաջ (2°) ղան ծանրա 'ն լուծե Իարիւմ ար մաւոյն ղիօջ Ել ան սոմալ շից սոմ' Իարիւծ ղաւծիւթ Լեր.” “Շիւս ան լուծե ղն Բ” ար Բրուե. “Շի Ի-Եւն Ինջիւն Կարիւրիւն Ըարիւր,” ար ղի, “7 սո [լ]ուսուլուսուլ ղի 7 մնա ղա լանման Լու շիւծ և ռ-Ելլուլան Բուլ ղի Ել լու ղա [ն-]Են ղն, 7 Կուլց լարիւս Կիւ 7 Լուծարի Միւրբենմալ, 7 ղու լանու ղի ղիջուծա ծանրա ղա ղե ղն 7 ղի ղաւիւմ և լու Լու 7 Եւսիւ և ռ-նոստիմ շո Բրաջար Ել Եւ.”

“Սո ղիւծարիւր ղն, և Ինջեն,” ար Բրուե, “Եար ար Լանիւծ Լու Լաննա Բուծիւծ 7 ան ղի ղն լու ղիւս Լուսիւ Ել Եւ սո լուսիւ սո[լ]ուսիւմ ղի Ի-Եւ ռ-Լուսիւս Ե 7 ան Լուլան ղն լու ղիւս Կարիւծ սո լուսիւ սո[լ]ու Լաննա Բուծիւծ Ե 7 ղարբու Ընջալ ղա Լերա ղն”; 7 Լուծարիւ ան Լու Լու:—

Լ Ինջեն ղաւար (3°) Լու !
 Լ ղուլ շո ղիւ Ելու !
 Սոնջալա սուլ ար շա ղոծ
 Կար Լուլանի[Լ] (4°) մար Ընջալ.
 շիւ մալ Լերա, և Բրուե Բուլ !
 Ընջալ մա Բուծիւծ ղարիւ,
 ղու Լարա (5°) Ե լա
 ղոց ռ-Լու մո Լերա (6°).
 Լու Ե ղա Լուլց ?
 շո Բրուլան Լու ան սուլց,
 ղու ղիւց (7°), Լուլ շալ,
 Լու մա Բրաջ Ընջալ.
 Շի Ի-Եւն Ինջիւն Կարիւրիւն
 շո Լու, Լարբանա լուծիւս !

(1°) MS. սոս' Իարիւծ. For this form, Իարիւծ (ս'արիւծ) for Իարիւծ, cf. Father O'Leary's "Séana," p. 7: ղար և Բուլ սուս Լու Լու և (Լ) ս'արիւծ Լուլա, 'when a poor man met him asking alms.' (2°) Բաջ, 3rd sg., pres. subj. of Բաջալ, 'I get.' (3°) ղաւար: ղաւ = neg. rel. particle. (4°) Լուլանիւ: cf. Լա Լ. ղա Լուլ (Hogan), p. 84; Լ Լուլ ղա Լուլա Լուլանիւ. (5°) Լարա, 1st sg. conj. B. future of Լարալ, 'I love.' (6°) MS., Լու. (7°) ղու ղիւց: ղիւց = 2nd sg. fut. of Բաջալ, 'I get.'

reason?" said the girl. "He heard of your being unwedded and marriageable, and that there was not your peer amongst the women of the world, and that is the wife he would like, for he himself excels the sons of the kings of the world, and he fell in love with you,¹ and he came to seek you on this occasion." "If he finds for me the tribute I ask of the sons of the other kings of the world who come to seek me, I shall go with him." "What tribute is that?" said Bricne. "The three birds of the daughter of Cairtheann Corr," said she, "and the men and women of the earth would go to sleep, though they were in dire distress, through the music of these birds; and the yoke of Cearb's chariot, and the helmet of Miscenmas; and none have come who would give these things to me, and I do not think they shall, and I shall remain unmarried till I get every one of them." You shall get them, O girl," said Bricne; "for the Clann Rury are such that they would do in a very short space of time what others could not do at all; and the combat that warriors could not sustain the Clann Rury would; and Conghal will meet² these demands"; and he recited the poem:—

O girl who lovest not a lover,
O sun-bright countenance!³
Fitting for you in every way
A brave warrior like Conghal;
Though you think well, O steadfast Bricne,
Of Conghal, son of Rudhraighe, the red!
I shall not love him, however,
Till he pays my demands.
What are the conditions?
Till we find what is the trouble,
You shall not get them through floods of valour!
Unless Conghal shall get them.
The three birds of the daughter of Cairtheann
With music, melodious⁴ the display.

¹ Lit., 'he gave love to you.' ² Lit., 'solve (these questions).' *ṡuairceóla*, 3rd sg. fut. of *ṡuairglaim*. On the origin of the root of this word, *vide* Atkinson, *Tri B. Gaoithe*, Appendix, p. xvi. It must be remembered that the 'ē' futures from which the mod. fut. in "eo" has developed is an analogical development from -ṡéna, redupl. fut., *uognu*, &c. ³ Lit., 'countenance with the brightness of the sun.' ⁴ *I.e.* *cláir*, 'gentle'; *binn*, 'sweet.'

ΔΓ CUIŋĠ CAIPPAIT CIPĠ ĠAN ĠEIP
 ΔĠUP CAĠĠΔAPPI MICPCENMEIP,
 UO ĠEUBAPA PIN UILE,
 Δ INĠEN PINN FOLĠEBURĠE!
 ĠACA PINĠE, COĠNAIP ĠAL,
 UO ĠEUBA UILE, Δ INĠEN!
 Δ INĠEN.

XLIV.

“C’ÁIT Δ ĠPUILIO NA NEITE PIN, Δ INĠEN,” ΔP ĠPUCNE, “CO
 NNEĠMAOIP U’Δ N-IPPIPAIO P” “ΔTÁIO I CCAĠĠPAIĠĠ MUIPINE
 BAINĠĠAIPCĠOHAĠĠĠ,” ΔP PÍ. “C’ÁIT Δ ĠPUIL AN CĠĠĠAIPI PIN P”
 ΔP ĠPUCNE. “EIPCCIOPI U’Δ H-IPPIPAIO PÓPI,” ΔP AN INĠEN,
 “7 MUNA ĠPAĠĠĠAIPI ĠÓPI I EIPCCIO PÍAPI, 7 MUNA ĠPAĠĠUIO ĠIAP
 EIPCCIO BA UĠAP, 7 MUNA ĠPAĠĠĠAOI BA UĠAP I EIPCCIO BA
 THUÁIO, 7 NAPIAB MAC MAIĠ UÁOIB NOGO ĠPAĠĠĠAOI U’EÓLUP
 UÁIPPI ΔĠĠ PIN.” RO EIPUIĠ ĠPUCNE IAP PIN 7 TÁIOIC Δ
 ĠPIAÓNUIPRE CONĠAIL 7 PEPCCUPA, 7 TUG Δ ĠENN Δ N-IPPILE (1°)
 IOMAGÁLLAIPIE OPIPA, 7 APĠO ΔUUBAIPIĠ: “MAIĠ BAPI TĠUPUP
 Δ H-ÉPINN Δ ÓĠA,” ΔP ĠPUCNE, “UÁPI AN INĠEN TUG EUPA
 TOĠMAIPIC ΔP MACOIB PUIOĠ AN UOĠAIPI .I. BEIUPA INĠEN PUIĠ
 LOĠLANN TUG ĠPIAÓ CAPIĠANNAĠ UO CONĠAL 7 UO ΔĠCUINĠĠEÁO
 COIBCE API [.I.] TPI H-EÓIN INĠINE CAIPPIĠĠINN 7 CUIŋĠ CAPIBAIO
 CIPĠ 7 CAĠĠΔAPPI MICPCEN[MAIP . . .] CĠĠPAĠ MUIPINE BANĠĠAI-
 PĠĠOHAĠĠĠ 7 UO CUIPI PÍ ĠEAPA 7 APIPIU OPIPINN AN CUIBCE PIN
 U’ĠAĠĠÁIL UÍ .I. UΔ N-O PÍLL (2°) PÓPI BUÁILIO (3°) ĠAPI MBEPĠA 7
 BAPI [N-APIPI] PÁONA PPIĠNOĠĠ PUIĠ (4°); ĠUPPIOB PLEÁPINUIĠĠEP
 PĠE H-OM (5°) EAPCOINNE ĠAC P[EPAN] PÓPI Δ PÁLĠEOPĠĠAOI;
 TPIUIĠ ĠNNA TPIOĠUPIN (6°) PÓPIUIĠ; SAOGÁL NEOIL CÁILLE API ...

(1°) *inipile*: ‘lowliness.’ (2°) *uΔ n-o pÍll*, ‘two ears of a horse.’ Cf. Strachan,
 “Notes and Glosses, L. na hUidhre” (Archiv); “L. na H.,” *pÍll* .i. *eich*
 (33b; 6. b. 29); Stokes, “Irish Metr. Gloss,” s. v. *pell*, ‘horse.’ (3°) *buÁil*,
dat. of *buÁile*, ‘a pen, byre’; *buÁile* is a D-stem. (4°) Δ *n-APIPI PÁONA PPIĠNOĠĠ*
PUIĠ: cf. Hogan, “Cath R. na Rígh,” p. 104, l. 2, and note. (5°) *Om*:
 ‘raw flesh, blood’: cf. O’R., s. v.; O’Dav. “Gloss”; *cpu* .i. *om*. (6°) *cpuiĠ*
ĠNNA TPIOĠUPIN, ‘the pangs of a woman in childbirth’: cf. P. O’C., s. v. *cpuiĠUPIN*.
 TPOĠ, TPOĠĠEO .i. *cláno*, Stokes, “Metr. Gloss,” 101. TPOĠAN .i. *calam*,
 “Rev. Celt.,” xi. 442; xiii. 226.

And the yoke of Cearb's chariot, without prohibition,
 And the helmet of Micscenmas,
 Thou shalt get all these,
 O fair girl of the flaxen hair !
 All you seek, through valorous . . . (?)
 You shall get them all, O girl.

XLIV.

"Where are these things, O girl!" said Bricne, "that we may go to seek them?" "They are in the 'cathair' of Muirn, the woman-warrior," said she. "Where is that 'cathair'?" said Bricne. "Go east to seek it," said the girl, "and if it is not found in the east, go west; and if you find it not in the west, go south; and if you find it not in the south, go north; and may you have no good son till you learn aught save that from me." Bricne then arose, and came to Conghal and Fergus, and entered into converse with them, and said: "Your journey from Ireland is a successful one, O warriors!" said Bricne, "for the girl who refused¹ the sons of the kings of the world, viz., Beiuda, daughter of the king of Lochlann, has bestowed affectionate love upon Conghal, and a dowry was demanded of him, *i.e.*, the three birds of the daughter of Cairtheann, and the yoke of the chariot of Cearb, and the helmet of Micscenmas . . . the 'cathair' of Muirn, the woman-warrior; and she placed a bond and pledge upon us to find that dowry for her, *i.e.*, two ears of a horse over the pen of your shaving,² and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel³; the pangs of a woman in childbirth be yours⁴; the life of a cloud of a wood

¹ Lit., 'a refusal of wooing.' ² *Vide* Add. Notes. The reference is to the legend of the king who had two horse's-ears. The legend gave rise to the popular phrase, "cá d'á éluar capall ar labra loingreach," in reference to anything of a secret nature. For the legend, *vide* Keating's History. I need not point out the obscurity of this incantation, which makes any attempt at rendering it so difficult. ³ *earcainne*, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., *earcu* and *earconn*: of this latter form, *earcainne* is here the genitive. Cf. "Silva Gad." (Ir. Text), p. 265, 'Ocus ba sleimhne iná mong escuinne i níoshtar aibhne,' 'and slipperier than dorsal fin of eel on river's bottom.' ⁴ Cf. the famous *nóinoin*, or 'couvade,' of the Ultonians.

éiríonnúgáó (1°) aguib; nior éiríonn ríó nómaíóe muna
 b'fáigéadai an coib[ce rin] vo h-iairíadó oruib." 1r anhrin
 tugurtair f'erriccur p'neab a mb'uinne g'ur b'ena[rtair] rin
 tana (2°) nómaíóir nóbí ina f'iaónuire, g'urbo tennoabair vo
 luét f'nearto[la] an tige a anacal uirre. Tug Congal
 buille v'a óruim rin b'rioióir conach f'iaíbe arció colba
 na caéadair nar éiríonnúgá. Óconnaic Rí loclann rin 7
 a déair nóbí ar a gualoinn .i. Scoinne f'iaíadamlac,
 óglac aríadó éirén; "C'neó nó[vo]cuir (3°) a rinóir mar
 rin, a caítmíóir, a Congal P" ar Rí loclann, "7 c'neó f'a
 f'adabair vo b'ar n-ollam P"

XLV.

Vo eiríó f'acéna f'inn f'ile ina b'iaónuire uile anhrin
 go ccualadair maíó loclann a déire 7 áubairt: "Ceann
 imáíóe éirénó r'úo," ar f'acéna f'inn f'ile, ".i. b'ricne mac
 Caríbe 7 vo rinne coim'f'iccur g'an iairíadó eiríó 'hinóir 7
 Congal, 7 vo iair uiré f'én 'hinóir g'én go nóubíadó f'ir
 é, 7 vo cuir ceart ar Congal nac f'aoilteir v'f'agáil uir." ✓
 "Maícc ar ar cuingéad na cearta rin," ar Rí loclann,
 "uair oia mbéoir f'luag na talíman ag a n-iairíadó ní b'f'uir-
 uir íad." "An b'f'oiruir, a Rí, c'áit a b'f'uil f'íad?" ar
 f'acéna f'inn f'ile. "Acáio i caéiríag Múirne Molb'chadóe
 a nóirceart na f'uaríó," ar éirén, "7 va nóiróadair rin
 nómaíon nócum na caéiríac rin vo g'euóadair a f'ait caíuigé
 ne caéiríag ámuig a n-ionóir luéta na caéiríac f'én, 7 acá
 f'eoíadó caicóir ar m'ir ó loclannadó f'oiréir vo múir an
 caéiríac rin." "1r uiríó l'inne an ceir rin vo cuiréó

(1°) From *spótnuigim*, 'I notice, perceive' (?). (2°) *tana* (?), for *tain*,
 'a herd.' *tain*, in Modern Irish, has the meaning of 'a troop of persons,
 heroes.' We have afterwards, however, *uirre*, fem. (3°) *Leg. nócuir*;
 v lost through fraying of the edge of the MS.

¹ The phrase *Saogal neoil éaille*, &c., is obscure to me. ² *nómaíóe*,
i.e. 'nine days.' ³ *c'neó f'a f'adabair vo b'ar n-ollam P* I am indebted
 to Mr. J. H. Lloyd for the following interesting illustrations of the use of the
 verb 'to be' with *vo* and *le*: 1r *h-eo m'ro nómbóth uorram*, 'this is why they

... (?) be yours ;¹ may you live no time² unless you find that dowry asked of you." Then Fergus gave a start so that he struck the very great troop (?) which was before him, and the serving-people of the house had hard work in protecting him from it. Conghal gave a thrust of his back against the wall so that there was not a couch or chair inside that he did not shake. The king of Lochlann saw that, as did his father, who was beside him, viz., Scoinne 'sciathamhlach,' an old warrior. "What distressed you thus, O hero, O Conghal?" said the king of Lochlann ; "and why were you angry with your 'ollamh'?"³

XLV.

Fachtna Finn File rose then in the presence of them all, so that the nobles of Lochlann heard his address, and he said : "Yonder is a head of oppression of Ireland," said Fachtna Finn File, "*i.e.*, Bricne son of Cairbhre ; and unasked, he caused mutual affection to spring up between your daughter and Conghal, and he asked your daughter of herself without his being told so ; and she laid a task on Conghal that is not, indeed, thought capable of accomplishment." "Woe to him upon whom these demands were made," said the king of Lochlann ; "for were the hosts of the earth to try and meet them, they would not do so."⁴ "Do you know, O king, where the things demanded⁵ are?" said Fachtna Finn File. "They are in the 'cathair' of Muirm Molbhthaidhe in the south of Uardha," said he, "and were the men of the world to advance on that 'cathair,' they would get their surfeit of fighting outside the 'cathair,' not to mention that with the people of the 'cathair' itself ; and it is a fortnight and a month's sail from Lochlann east to that 'cathair.'" "We think it a grievous burden that

were angry with him'; CIA BÍ LEAT? 'who was annoying you?' bfo mao liom vo ló ar coróice, 'they annoy me night and day.' Cf. Anglo-Irish, "they 'do be' at me." ⁴ Lit., 'if the hosts of the earth should seek them, they would not get them. ⁵ Lit., 'they.'

oruiunn," ar ConĠĠail, "ar ttead̃t i ccor̃ic̃ locl̃ann." "na h-abair̃ rin, a ConĠĠail," ar Ferccur, "uair̃ uā b̃faġa nead̃ ir̃in uoīan an cōibce uo iar̃ri an inġen ar rinne uo ġeub̃a, ġion ġo nveach (1°) neach eile ann," ar Ferccur, "nač̃aora ann." "Nač̃aora ann," ar ConĠĠail, "7 afeō ar uoilġe linn eōlur̃ an m̃ara u'faġail." "Doib̃ur̃a air̃cō uuit, a ConĠĠail," ar Scoinne, "7 nī ġeub̃a cāc̃ no com̃lann m̃iōc uair̃ renoir̃ mē fēin, 7 uob̃er̃ mo r̃iač̃ uuit̃r̃ ōir̃ uo tair̃ri-nġer̃iā uāmr̃a nač̃ b̃fuiġinn t̃iġer̃ina tair̃ ēir̃ mo b̃air̃ no tair̃ m'ēir̃ fēin āč̃t m̃ac̃ m̃iġ ēreann. Ir̃ t̃ur̃a er̃ein, a ConĠĠail, 7 ñir̃ ġāb̃ nead̃ re a ġualoir̃in r̃iač̃ ar f̃ear̃ri ina i"; 7 aoũb̃air̃t:—

Δ ConĠĠail ber̃ leat mo r̃iač̃
 ūrr̃unt̃a a t̃r̃iač̃, ob̃air̃ (2°) t̃r̃ioir̃
 ūuail̃e cur̃aoh, er̃r̃ce cear̃ib̃ (3°)
 ūia r̃c̃iġ an ġa uer̃cc a t̃r̃ioir̃;
 ġaoč̃ar̃ r̃aoir̃r̃leiġi, t̃r̃ioč̃a cāch;
 fer̃ ġo nač̃ nī f̃ur̃ail̃ ūi;
 m̃iōic̃ uob̃er̃m̃ir̃ a cāch
 no ġo m̃beč̃ ar̃ ār̃ lech̃ ēl̃i;
 ġo n-eccar̃ (4°) air̃cc̃io re a c̃ner̃
 eoir̃in an uer̃ ir̃ a t̃tuail̃oh,
 ġo uer̃il̃b̃ leom̃ain ar̃ a t̃aoib̃,
 ġo m̃bile iar̃oir̃in ēaōil̃ ēr̃uail̃,
 ū'a cor̃r̃ān (5°) ēr̃ič̃ir̃ ēair̃
 ūo ēelġm̃ir̃ a f̃r̃air̃ m̃ōr̃ t̃tor̃,
 m̃iōic̃ uob̃er̃m̃ir̃ an cāch (6°)
 Con f̃acc̃m̃ir̃ an āġh m̃or̃ con.

Δ ConĠĠail.

Tuccaō an r̃iač̃ ar̃tead̃ iar̃rin, 7 tuccaō uo ConĠĠail i. Ū'fech ConĠĠail in r̃iač̃h, 7 uo c̃uir̃ ar̃ a uealġain uar̃a (7°) i. "Atā cōm̃air̃le āġam̃ra ūuit, a ConĠĠail," ar Am̃l̃ail̃b̃. "C̃reō i, a āir̃or̃m̃iġ?" ar iar̃oran. "C̃uir̃m̃ r̃c̃ir̃ an m̃ara 7 an cāč̃a uo c̃uir̃eāb̃air̃ ūib̃," ar r̃ē, "7 leic̃c̃r̃ r̃eāč̃ail̃b̃ an ġem̃reāō oir̃ uoġeb̃ēāoi co r̃oir̃m̃eāč̃ r̃aōā[il̃] āġam̃ra ann, 7

(1°) 3rd sg. S-subj. (2°) MS., obur for obar, 'who refuses,' perhaps.
 (3°) cear̃ib̃: O. Ir. cepp, 'cutting, slaughtering.' (4°) eccar̃: Mod. Ir. eāġar̃.
 (5°) MS., cor̃r̃ān. (6°) MS., āch. (7°) uar̃a, 3rd sg. masc.

has been laid upon us," said Conghal, "on coming into the territory of Lochlann." "Do not say that, O Conghal," said Fergus; "for if anyone in the world shall find the dowry the girl asks, it is we shall; though no other shall go there," said Fergus, "I shall go there." "I shall go there," said Conghal; "and what we deem troublesome is obtaining information about the sea." "I shall make you a present, O Conghal," said Scoinne, "and I shall not fight or battle with you, for I am an old man; and I shall give my shield to you, for it was promised to me that it should not find a lord after my death or after me save it were a son of a king of Ireland. You are he, O Conghal; and no one ever laid on his shoulder a better shield than it"; and he said:—

O Conghal, take my shield;
Daring its lord, he refused battle!
Defence of warriors, stock of hewings,
From which the red spear springs in battle;
The work of a noble spear—thirty battalions;
One with a subsidy is necessary for it,
Often we gave battle
So that it would be on our left side
With an array of silver on its surface,
Between the right and left,
On its side, a lion's form,
And a slender hard rim of iron
From its hook shining (?), twisted
We cast its shower great . . .¹
Often gave we battle;
And left the deer, great . . .²

The shield was brought out then, and was given to Conghal. Conghal examined the shield, and put it up on its rest above him. "I have an advice to give you, O Conghal," said Amlaff. "What is it, O high king?" said they. "Rest from the weariness of the sea and of the battle you fought," said he, "and let the winter pass by, for you shall be pleased and

¹ mór tor: tor (?). Atk. ("Brehon Laws," Gloss.), s. v. tor. 'a head,' gives these further meanings: 'tower,' 'bush,' 'lord,' 'array.' ² This line is obscure.

rciáimóaingníteir bari rceṭ(1°) 7 rliopṭar bari rleḡa 7 cóirigṭeir bari ccloróme uairi atá aḡamra neac vobí v'a foḡloim 'ran cátraiḡ, 7 ar é innriof rceula dúinn .i. Uir-ḡneann vṙaioi, mo vṙaioi-rí féin, 7 anuair buri mitchiṭ [vó]bri uul v'a rccuim na cactrac rín rachaioṭ ré roṁuiṭ ar eóluir." "Ar í rín cómairle voḡénuimne," [ar] fāctna Finn File. Tucc rín rúbaḡur 7 robrión (2°) móri vo Conḡal cona muin-tir 7 vorióṇat mari avubairt an [vṙaioi], 7 vo leccedar rēaḡa an ḡemrēaṭ.

XLVI.

Iṙ annrín avubairt Conḡal re rúḡ loclann a cceann na [ḡeiriṭe]: "ullmóḡteir lón 7 longa dúinn," ar ré, "uair ar mitchiṭ linn uul v'a rriaraiṭ an coibce vo h-iarraṭ[vṙaioinn]"; 7](3°) vo rónaṭ amlaiṭ rín aca. Ro tóccbaṭ mórcóblaḡ leóran ar muir, 7 vobí reólaṭ caicóir [ar mír] o ériochaiṭ loclann co cátraiḡ Muirne Molbchaioṭ, 7 vobávar aḡ reólaṭ re mír rairchir. [Ni fā]cavari ní aḡt an riorrament or a ccionnaiṭ 7 an rairce ina ttiṁcíl, 7 vo cónncavari uatā ar a ccenn rliab móri ar lár an aiccén(4°); 7 vob' avbal a fāo 7 ceann vē bu vear 7 ceann ele bu [tva]iṭ, 7 a mullac ar voriḡlarāṭ. "Creo é an rliab úo, a Uirḡrinn vṙaioi?" ar Conḡal. "Ar é rúo in [rliab] teimeaṭ atá roṁuiṭri," ar in vṙaioi. "Cá conair a rācam rēaḡa rúo?" ar Conḡal. "Noḡa rruil [cona]ri ba vēr no ba thuaiṭe rēacha rúo aḡaṭ," ar in vṙaioi, "uair va tti tú vo'n leṭ thuaiṭe vē voḡéba [m]uirteuṭ(5°) cona tonnaiṭ ann 7 va tti vo'n leṭ vēr vē voḡéba ciotḡalclēar(6°) rneacā an māra(7°) moiri ann i ccoṁrac na h-uairṭa 7 na teintioṭ; 7 vamaṭ

(1°) *Sic MS.*, for rciāta. (2°) Cf. vubāḡar, vobrión, vobronaḡ. (3°) The insertions in square brackets throughout are due in almost all cases to defects in the MS. arising out of the frayed condition of the edges of the leaves. (4°) accén; O. Ir. oiciān, from Lat. *oceanus*. *Vide Add. Notes.* (5°) muir-ēaḡt; O'R., muirceāḡo, 'unnavigable seas.' (6°) ciot, 'shower'; ḡal, 'puff, breeze.' (7°) An māra: muir is fem. in Mod. Ir. and neuter in O. Ir. In Middle Irish it is masc., as here.

happy with me, and let your shields be strengthened, and your spears be polished, and your swords be set in order ; for I have one in the ‘cathair’ who learnt that, and it is he gives tidings to us, *i.e.*, Uirgreann the druid, my own druid, and when it is time for you to go to harry the ‘cathair,’ he will lead you on the way.” “We shall follow that advice,” said Fachtna Finn File. That gave great pleasure and contentment to Conghal and his followers ; and they acted as the druid said, and they let the winter pass.

XLVI.

Then at the end of the [winter], Conghal said to the king of Lochlann : “Let provisions and ships be got ready for us,” said he, “for we deem it time to go and seek the dowry that was asked of us” ; and they did so.

They launched a great fleet upon the sea ; and it was a month and a fortnight’s sail from the territory of Lochlann to ‘Cathair Muirn Molbhthaidhe,’ and they were a month sailing westward. They saw naught save the heavens above and the sea around them ; and they saw before them a great mountain in the midst of the ocean ; its length was great, and one end of it was to the south and the other to the north, and its summit was on fire. “What is yonder mountain, O druid Uirgreann?” said Conghal. “Yonder before you is the mountain of fire,” said the druid. “By what way shall we pass it?” said Conghal. “There is no way for you past it either southward or northward,” said the druid ; “for if you come to the north of it, you shall meet there with the rough sea and its waves ; and if you come to the south side of it, you shall meet with a snow-shower from the great sea where the cold and the heat battle¹ ; and were every single ship in your

¹ Lit., ‘in the meeting of the cold and heat.’

com mór mór ríabh do gac én long 'oo' cóbhlac do bhríarab
gac conn o'á bfuil airmion iao"; 7 do bhríarab in laoi:—

'Bé rúo an ríab ar lafab,
Cioó áro an caéaríarab,
ní h-uíur a léim, oar leam !
noá nroccur a éiméall,
maó oá tóir oo'n leith chuaró
do geubá oic re h-enuair,
do ríá muiréuic cona conn (1°)
imeorab oir anglonna ;
maó oá tóir oo'n leith anoir
ar oearb do geubá cruaidéir
claoélorab do ríuag a ngné
do bhríarab mior aré.

Are.

“Cionnur do óenam uime rin, a Uirginn P” ar Congal,
“an bfuil eólar eile agaoir oúinn P” “Atá imuirro,” ar
in oraoi, “uair ar amlaio atá an ríab úo 7 poll tpio, 7
ní bfuigóir rin na calman eólar o'ionnroigó na caérad
gura tceigóir acé tpe lár in tpleibí úo, 7 do feorair an
cómarle ar óenta (2°) oaoib,” ar in oraoi, “ceangailter
bar longá o'á ceile 7 tabarabair long Congail ar túr
pompa 7 mior innte go mberar eólar 7 longá an cóblag
ina oiaig, 7 cengailter corra na long o'á céle aguib oiaig
a noiaig.” Do rónaó amlaio rin oca ; 7 long Anadóil
mic rí[é] Concenn arí oobí ra oéiréab, 7 do éuiriot ler-
bairé gloimóe ar gac loing oib 7 tángaoar o'ionnroicó
an tpleibe mar rin ; 7 oobí reólab laoi co n-oíóe oóib oú
tpeirar ríab rin 7 iar noú tpio oóib oobí reólab caoicóir
uacá co caérag Múirne Molbthairé. A cionn na rée rin
do conaoar caéar éinnóe Múirne uacá, 7 do bhríarab
Congal: “Cpeo an caéar éinnóe úo (3°) do óiamuir, a
Uirginn P” ar ré. “Ar í rúo in caéar atá óaoir o'iar-
raio,” ar in oraoi, “7 mior teiréab ina timóil.”

(1°) conn for connab.
(3°) MS., uáao.

(1°) óenta, part. necessitatis ; O. Ir. óenti.

fleet as big as the mountain, each wave on it would smash them"; and he recited the poem:—

Yonder is the mountain on fire,
Though high the situation of the 'cathair';
Not easy its storming, methinks!
Its circuit is not near.
If thou comest to the northern side,
Ill shall befall you at once;
The tide with its waves shall come,
And shall wage strife with you.
If you come to the southern side,
Certain it is you shall have a hard fight;
Your host shall change their countenance,¹
I tell you so it is.

"What shall we do in this matter, O Uirgreann?" said Conghal; "have you any other information to give us?" "I have," said the druid; "for in this way is yonder mountain: it has a hole through it, and the men of the earth would not discover a way to the 'cathair' to which you go save through the centre of yonder mountain; and I know the counsel that you must follow," said the druid. "Let your ships be bound together, and let Conghal's ship go first before them with me in it to give guidance, and the ships of the fleet following behind, and let the prows of the ships be bound together one after another." They did so; and it was the ship of Anadhal, son of the king of the Conchenns, that was last; and they placed a glass lantern on each of the ships, and in that way came towards the mountain; and it was a day and a night's sail through that mountain; and when they had passed through it, it was a fortnight's sail to the 'cathair' of Muirn Molbhthaidhe.

At the end of that time they saw the flaming 'cathair' of Muirn; and Conghal said: "What is yonder flaming 'cathair' that we see, O Uirgreann?" said he. "That is the 'cathair' you are seeking," said the druid; "and a wall of fire is around it."

¹ 'To change their countenance, colour, &c.,' is a common mode of expressing fear in Irish.

XLVII.

Then Conghal took his arms and said to the hosts: "Range your battle-arms over your heads, and your spears over the decks of your ships, and hoist your sails on¹ your masts, and make a destructive² attack by rowing towards the 'cathair' forthwith." They did so till they reached the door in the wall of the 'cathair.' "Let a platform be now made of your ships," said the druid, "and the ships' sides be bound to one another, for certain it is you shall meet shortly with opposition and contention; and woe to the unwitting fleet that came into this harbour, for no one who ever came into it went out alive, and no more shall you; for there are three in yonder 'cathair,'" said he, "and it is with them you shall wage the first combat, and the men of the world would yield to those three, viz., a hag is there, and her name is Saighead, daughter of Cairthann Corr, and she is a daughter of a mother to Muir; and there are two leopards there, and it is they that are first loosed to inflict slaughter on every host that comes here, and each of the hounds in the absence of the hag is worth a hundred"; and he recited the poem:—

This is the 'cathair' of fire,
Round which is the wall, each great cloud,
Since we have entered its harbour,
We shall be subjected to great debility;
Two leopards are in the dun;
They shall bear us malice;
Each of them equals a hundred in battle,
Not to mention³ the hag,
Saighead, daughter of Carthann Corr,
You shall answer over the wave!
The colour of heroes shall change!⁴
I tell you so it is.

¹ Lit., 'on the tops of.' ² ΔΙΟΙΔΡΗΜΑΡΤΕΔΕ, lit., 'with ill consequences,' 'ill-fated': cf. ΤΡΙ ΘΙΟΓ-Σ. (Atk.), p. 186, ΙΝΝΕΛΛ 7 ΙΟΓΤΑΓ ΔΗ ΔΡΟΥΡ ΔΙΟΙΔΡΗΜΑΡΤΕΔΕΓ ΓΗ, 'the arrangement and entertainment of that ill-fated abode [hell].'

³ Lit., 'in the absence of.'

⁴ Cf. note 1, p. 96.

XLVIII.

lomtura rluaidġ na caġrac óócōnncaṡar rluaidġ lán-
móra 7 na foirne fepamla feomláioipe, poġadurtaip ion-
ġantur aḡbal móri uile iao 7 oo cuirpaḡ a múri mórpariac
'ma ctimcioll cemtioe leo fa'n ccaġraidġ accéóóir; 7 nup
cian oo éoblaḡ Conġail ann an trpaḡ aḡcōnncaṡar aon
uine móri o'a n-ionnpoicciḡ ar an caġraidġ, fepi tarbḡa
taobḡar pūġreṡar poṡóri é 7 ioh imreṡar iarpoinn ima
briagao 7 rlabria iarpoinn epoe 7 ioh eile iarpoinn ar in ccenn
eile oo'n trlabriaḡ; 7 táinic o'ionnpoicciḡ cairrte (1^o) móri
oobí ar in trpaḡ 7 oo éraiḡ an rlabriaḡ. "Cneo [é] rúo,
a óraoi?" ar Conġail. "Fepi aġ iarpaiḡ comloinn opuibri
rúo," ar in óraoi, "7 ar ionġnaḡ in com[lan]n iarpap .i.
fepi oo éabairt a óroma pūrn cairrte úo oo'n óara leiḡ 7
epen oo'n leiḡ eile, ioh iarpoinn fa briagao ġaḡ pūi óib 7
rlabria iarpoinn etarra fa cenn an éair[riḡe], 7 in rlabria
aca ccomḡarpuing etarra co nveaḡaḡ ar ceḡtar óib 7 ip
amlaio pūn benap [a éann] oa ġaḡ aon." "Teiġhiḡ neaḡ
uaidbri ipn ccomlan n úo," ar Conġail. "Óamaḡ comrac
airm no [iol]faobair é," ar ríao, "oobaḡ upaioe linve a
freġia uair ar neṡaiḡneaḡ óuinn." "Raḡao uaidb ina
aġhaiḡ," ar Anaḡhal Euḡtaḡ mac pū[ġ] Coinceano. Ro
eipūġren 7 oo ġaḡ a airma 7 [po]lincc i ccuirpōraḡ a
luingē ġo paibe ar tul na trpaḡ, 7 táinic o'ionnpoicciḡ in
éairrte iarpūrn 7 oo ġaḡ an ioh iarpoinn ima briagao, 7 oo
ġaḡ an fepi móri an iḡ eile, 7 tuġ an fepi móri ppeang-
ḡarpuing ar Anaḡal ġo ráinic a ceno com áro pe cenn an
éairrte, 7 t[up] Anaḡal upḡóġbáil ar a éann 7 ar a
muineul ġo po éóġuib an fepi móri ele ó lári ġo tpara
opuim an aġhaiġ pūrn ccairrte. Tuġ an t-aḡeaḡ tarpuing

(1^o) cairrte, O. Ir. corṡe, 'a pillar-stone.'

XLVIII.

As to the hosts of the 'cathair,' when they saw the very great hosts and the manly and mighty crews, they were seized with very much wonder; and they set forthwith the great flaming wall blazing round them about the 'cathair'; and Conghal's fleet was not long there when they saw a single big man coming from the 'cathair' towards them: a bull-like, grey, very stout man was he, and round his neck a very thick ring of iron, and an iron chain to it, and another iron ring on the other end of the chain; and he came to a large pillar-stone on the strand, and he shook the chain. "What is that yonder, O druid?" said Conghal. "A man challenging you to combat," said the druid, "and wonderful is the combat he challenges you to, viz., someone is to place his back to yonder rock on the one side, and he on the other side, an iron ring being round each of their necks, and the iron chain between them thrown over the pillar-stone, and so they were to tug¹ at the chain between them till one of them is overcome,² and thus he cuts off everyone's head."

"Let one of you advance to yonder combat," said Conghal. "Were it a fight with arms or sharp weapons," said they, "we should deem it easier to reply, for we are ignorant of this combat."³ "I shall go against him," said Anadhal Euchtach, son of the king of the Conchenns. He arose, and seized his arms, and jumped on to the prow of his ship till he reached the beach; and then he approached the pillar-stone, and put the iron ring round his neck. The big man gave a wrench to Anadhal, so that his head rose as high as the top of the pillar-stone, and Anadhal gave a great heave of his head and of his neck, so that he lifted the big man from the ground till the giant's back came against the stone. The giant gave another

¹ *comteapainis*: lit., 'pull together.'
on one of them.'

³ Lit., 'it is unknown to us.'

² Lit., 'till it was gone

oile aippen go ttairla Anadál ina fúide ar mullac an éairte. Ir ann rin vo eirig fiod 7 aingíreacé Anadál, 7 tug béim ferda fearmáil v'a óruim iurín ccairte, 7 tug cairmáing v'a éeano 7 v'a muinél ar in rladbráid zup éarpuing an ió iapoinn tré muinél an acharig zup óuibruic a éeano vé ar in traidig go cinneadnac; 7 táinic Anadál ina luing iaprin 7 vo comháid an comlann. Ooba moire menma ConĠail cona muintir in fear rin vo éuitim leó, uair nioib ioncómluinn (1°) neac zonuige rin iur.

XLIX.

Zoirio vobádar ann iar rin intan avconnaduar fear mór ele v'a n-ionnroigíó ar in ccairig amac, 7 ar é fa mó v'feruib na talman, 7 iur óuide pengual roileac ar n-a barchaó a n-uirce ina zac ball vé ó a bonn go a bdaíur. Ouibricat iapuin fop a éliú (2°) cona rladbráiduib vofarib zlaiparoinn fop a zualoinn, 7 claidíom lecfadobair lánmór ina láim, 7 bioir boirbáiroinn iurín láim eile vo mar (3°) tuiread muogoinnle tige vezdúine 7 ar í rin vob' éirleig vo'n aiteac. “Cia rúo, a uirgíinn?” ar ConĠal. “Deogbair an baile-rí rúo,” ar in vradoi, “7 fer congmalá coinnle na ccairac é, 7 ar í aircíó ro iapir ar luét in baile a leiceadó fein v'ionnroigíó an trluidig ainuul ticc vo'n éathridig go bferio a éluice cupaid rú.” Vo zab ConĠal az feuchaint a muintir ina éiméiol, 7 avconnad Muirevach Merzad mac ri[ġ] Alban rin, vo zab a arma 7 táinic vócum an comluinn 7 vo ben cac óib me éile go vifair veztárid, 7 vo zab an t-aiteach az fopirach Muirevaidig, 7 vo éreuctaidig go vifair é, 7 avconnad na rluaid rin uile voba voilig leó an t-anroplonn a

(1°) ioncómluinn, ‘fit for fighting’; ioncómluinn . . . ne, ‘fit to fight with.’

(2°) éliu, *sg. dat.* of éle, ‘left side.’

(3°) MS., mup.

tug, so that Anadhal was landed sitting¹ on top of the stone. At that the anger and fury of Anadhal rose up, and he gave a manly and virile thrust of his back against the rock, and he gave a tug with his head and his neck to the chain, so that he drew the iron ring through the giant's neck, and he shot his head from it headlong on the strand, and then Anadhal came to his ship and boasted of the fight. Conghal and his people were all the more inspired by the fall of that man, since no one had proved his match in combat up to that.

XLIX.

After that they were there only a short time when they saw another big man coming towards them from the 'cathair,' the biggest man on the earth, and every limb from top to bottom of him was blacker than a dirty cinder² that had been steeped in water. He had a black iron shield by his side with its very rough green-iron³ chains over his shoulder, a sharp-edged very great sword in his hand, and a threatening iron lance in his other hand, like the pillar of the great candle⁴ in the house of a nobleman, and that was the giant's sole spear.

"Who is that yonder, O Uirgreann?" said Conghal. "The cup-bearer of yonder place," said the druid, "and the light-keeper of the 'cathair'; and the request he makes of the people of the place is to permit him to go to the unwitting host that comes to the 'cathair,' in order to play his warrior-game with them."

Conghal began looking round at his followers; and when Muiredach Mergach, son of the king of Scotland, saw that, he seized his arms and went to fight; and they struck one another vigorously and right quickly, and the giant began to overcome Muiredach, and wounded him severely; and when the hosts saw that, they grieved at the straits in which Muire-

¹ Lit., 'happened in his sitting.' ² Lit., 'an old coal.' ³ Or, 'bright iron.' ⁴ On the 'rígh-chainidell,' cf. Joyce, "Social History," pp. 163-4.

raibhe Muireadhac mac ru[ǵ] Alban. “Do éirigh bhríche ann rín
7 aubhairt: “A mhic ruǵ Alban,” ar ré, “ar náir uirt
suarab é fep conghala (1°) coinnle na caérad oionghar (2°) a
ccomrac éú.” “Do h-imberghad fá Muireadhac óocuala na
briatúra rín 7 cáimic a fepz ríran aiteach 7 do fáit a
cláiríomh ina éorp súp vianbhíreab a óruim irín veogháire
ar noul tpe n-a innib zán fúiread, 7 tug béim ele do súp
óubhuic a éann v’a coluinn 7 cáimic ina luing iarín.
“Roora buad 7 beannaéctain, a cáitímlí,” ar Congal,
“ar comlann cupad rín 7 ir móir v’a uile fúarair.”
“Ar móir,” ar Muireadhac, “uair vomfarradiz (3°) cláiríomh
leéradobair an coinnealúra”; 7 roberit an laoi:—

Do éirít an veogháire vian,
A ruǵ ulad na n-áiríall!
Ar méo 7 ar áiríoe an fír,
Ar mairce vobíad ‘na éuríab,
A cláiríomh leéradobair lonn
Do imbir éigen orum;
Ní fáil arn a macraíla;
Roméneadiz (4°) in coinnealúra
Vomriact (5°) veogháire vorca
Ní cenóair, an fep coméa, (6°)
Ar vom’ gíomh goile ar verbh óirt
Ar in trairí thuar do éirít.

Do éirít.

L.

Ir ann rín doconnacabair truar ódar allmáiríá trénfear
ar an ccáiradiz amad 7 trí rceit suabíreacá forra 7
rleagá móra merzaca ina lámáib leó 7 trí clóiríomh
coinnealúa cruadíogeara ar áiríogabáil cupad aca, 7
cángabair ar tul na tragá, 7 do iarraabair comlann a

(1°) MS., conghala, the usual interchange of *m* and *b*: cf. meabair = *memoria*, where the change is from *m* to *b*; here helped by dissimilation. (2°) MS., oionghar, same change as in (1°). (3°) MS., vomfarr = *vo* + *m* + *farradiz*, *m.*, infixed pron. of 1st person: cf. Rorfarraiz forlonso co n-áib. (MacCarthy, “Todd Lect.,” iii., p. 412, m. 4), and Oaruffarraiz fúet abann (*Id.*, p. 416,

dach, son of the king of Scotland, was. Bricne then arose, and said: "O son of the king of Scotland," said he, "it is a shame for you that it is the light-keeper of the 'cathair' repels you in fight." Muiredach felt rebuked¹ when he heard these words, and his anger arose against the giant, and he drove his sword into his body so that the cup-bearer's back was broken as it passed unhindered through his entrails, and he struck him another blow so that he shot his head from his body; and after that he came to his ship.

"Success and blessing to you, O warrior!" said Conghal; "that is a hero's fight, and you have suffered much." "I have," said Muiredach, "for the sharp-edged sword of the light-keeper has wounded me"; and he recited the poem:—

The fierce cup-bearer has fallen,
O king of Ulster of the great hostages!
Through the size and loftiness of the man
It is pity his being in grief.
His sharp-edged fierce sword
Has wrought trouble to me;
There is no weapon like it;
The torch-bearer wounded me;
The dark cup-bearer approached me;
In sooth, no mild companion!²
Through my deed of valour, it is certain,
He fell on the strand to the north.

L.

Then they saw three dun-coloured gigantic heroes coming out from the 'cathair,' and they had three ominous-looking shields and great standard-like spears in their hands, and three tapering, hard, sharp swords, for attacking heroes; and they came to the beach, and challenged to combat forthwith.

¹ Lit., 'reddened.'

² Lit., 'was not gentle, the companion!'

O. I.). (5^o) Ro + m + énechnaig: m, infixed pron. of 1st person sg.
(5^o) ro + m + riacht: riacht = T-preterite of riagim, 'I reach.' (6^o) an
reir comēa = 'the man of partnership, the companion.' Δορcomēa, *infra*.

K

- ccéadóir. “Cia hí rúo, a Uirginn?” ar Conġal. “Trí mic vo Šoiġro inġin Cairtöinn rúo vo’n cáillig vo éualabair,” ar in vradoi, “.i. Trén 7 Tročlam 7 Tpircatat a n-anmanna, 7 nemtöiġe ódoidir ġac comlann o’a ġruarabair ríam aġa ġreughad rúo.” “An tríar ġradar íao?” ar ġricne.
- “Apeó [ġo ve]imín,” ar in vradoi. “Cpeo acé tríar ġradar eile uainne ’na n-aġaió?” ar ġricne, “.i. [Meim]e, Semne, 7 Lačairne, trí comaltad Conġal.” “Roba voilig voinne comlonn [’na n-aġai]ó,” ar íaoṛan, “7 cur a o’a furáil oruinn acé ciotó bár voġeubam ann.” Vo ġadbair [iar rin] a n-arima 7 cángabair ġuran traidġ, 7 vo óuibruic cáč a céile óioč ’na rerep .i. an tríar ullcad 7 an tríar allmarriac, 7 vo éuaircc cáč a céile acá, 7 vo éirig ġaircead [na n]ġaoiöeal ór na h-allmarriacib ġur éuiteoir trí mic inġine Cairtöinn rin ccomlonn 7 po ói[ceann]rao mic Šionntáin íao 7 cuġabair a ccinn leó o’a maioiöiom ġo Conġal. “ġeipió buaió 7 beannačtain,” ar Conġal. “ġac maič óuit, a áioṛí,” ar íaoṛan, “7 ġac comlann riġ cuirfar orera vingeubam oioč é leppío”; 7 ioberc:—

ġac maič óuit, a riġ ulad!
 ġo líon céo aġur curad,
 oṛoṛcraoar linní imalle
 tríar cloinne na caillighe,
 [Tr]én, Tpircatat, ar Tročlam;
 Trén vobí oruinn a n-oimán,
 Toṛcraoar ġo luac linne,
 [An] élan čoṛcrač Čairtöinne,
 An ccém bem ar in pluagad
 ġan ainfor ġan Šionnfuarad,
 ġac comlann poṛfoic (1°), a flaič!
 Vingeubmaioine óioč ġo maič.

ġac.

(1°) no + o + foic : o = 2nd pers. sg. infixed pron.

"Who are these yonder?" said Conghal. "Three sons to Saighead, daughter of Carrthann, the hag you heard of," said the druid, "viz., Trén, Trothlamh, and Triscatal are their names, and every fight you waged up to this is nothing as compared with that with these yonder." "Are they three brothers?" said Bricne. "They are, indeed," said the druid. "What more natural than for three brothers of us to oppose them?" said Bricne, "viz., Meirne, Semhne, and Lathairne, the three foster-brothers¹ of Conghal." "To wage combat against them were grievous," said they, "and yet you order us to do so even though we shall die in it." They then seized their arms, and came to the strand; and the six of them attacked one another, viz., the three Ulstermen and the three foreigners, and they smote one another; and the valour of the Irishmen rose against² the foreigners, so that the three sons of the daughter of Carrthann fell in the fight, and the sons of Fionntan beheaded them, and brought their heads with them to Conghal to boast of them.

"Success and blessing to you," said Conghal. "Every good be yours, O high king," said they, "and in every kingly combat that you shall engage, we shall protect you in it³"; and they said:—

Every good be yours, O king of Ulster!
 With plenty of hundreds and warriors;
 There fell by us together
 The three children of the hag,
 Trén,⁴ Triscatal, and Trothlamh;¹
 Strong upon us was the dread of them;
 They fell quickly at our hands,
 The triumphant children of Carrthann!
 As long as we are on the hosting,
 Without pleasure, without refreshment,
 In every attack that comes upon you, O prince!
 We shall defend you well.

¹ com^halca^hba^h = 'foster-brothers'; com^hba^hlca^hba^h = 'foster-sons.' ² Lit., 'over.' ³ Lit., 'we shall ward it off from you.' ⁴ I.e., 'Strong.'

LI.

1r ann rin vo leicceadó óa onócoin (1°) éuca ar an ccaéruis, 7 óconneacadar na rluais na bhoonócoin zairb-fionnraóada zraineamla rin voóuir a roét móir íao a bpaicrin. “Maíe, a aor cuméa,” ar Uirgheann oraoi, “vo zeubá ríe uile báir leóruo uair ar amlaio atáio na coin úo, ni zadburo penne náio(2°) faobair íao 7 ar comlanne céo zach cú óioe.” “Ni fuil ‘ran éruinne ní ba ceo linne áet zo n-zadbaoir ar n-airm íao,” ar cae. 1r ann rin vo éruis a brioé conraio ar na conuib zo raibe oupaét foruorze ar zae énfionto(3°) o’a ccorpuib, 7 vo fnaióriot an muir amach voóum na rluaz. Óconneacadar na rluais rin, vo lion oían 7 imezla móir uile íao. Óconnaic Crioiméann caom mac ferzura fairrize an ezla móir rin ar na rluazóib nír na conaib, vo ling ar a luinz irin muir amac, 7 vo fnaió an fairrize o’ionnroizó na n-oncon, uair ar amlaio voóí an fer rin coimoe ar muir 7 ar tír 7 vo ionnroizeoar na coin eiren. Vo éruirén a éeao ‘ran oizgen uae 7 vo érompat na voóbarócoin ‘na óeazáio. Vo éruizron ruar uae arír 7 vo éócaib a éeno 7 az erze óó ro erizriot na coin a n-aoirfeáet fairi 7 vo benrat a feoil 7 a finneéar o’n ccaom coimgeal vo’n éruao, 7 vo éuaoirén uae arír fo’n muir 7 vo leaaoar na h-oncon é. Ro erizfén arír eoir na conaib 7 zadbair cu zae laime óó óib ar éoir 7 airirnger ler íao zuran ccairuic leran erizenn(4°) an tonn, 7 vo éuairz an éruiaic óioe co tuc a n-inéinn tar a ccluaráib amac, zur búr a ccaomá 1 meon

(1°) Onócoin : nom. dual of oncu, ‘a wolf,’ ‘leopard,’ or some species of wild animal. We have *infra* voóbarcu applied to the self-same animal. Voóbarcu would suggest the meaning ‘otter.’ (2°) náio = pl. form of ná. Cf. iona, ionaio. (3°) rionto, ‘single hair.’ (4°) MS., erz.

¹ rionpaó, ‘a hair’; rionnraó-ae, ‘hairy.’

² Lit., ‘put them in great silence.’

³ Lit., ‘a thing that would be a difficulty with us,’ or ‘we would deem a difficulty.’

⁴ Lit., ‘hounds’; they are called *supra*

LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,¹ ugly, fierce wolves, the sight of them completely subdued them.² "Well, O companions," said Uirgreann the druid, "you shall all die through those yonder, for it is thus with yonder wolves, neither pointed nor sharp-edged weapons harm them, and each of them is equal to a hundred in battle." "There is nothing in the world we should have to cope with³ that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,⁴ so that every hair on their bodies became rigid and very red, and they swam out to sea towards the hosts. When the hosts saw that, great fear and dread filled them all. When Criomhthann Caomh, son of Fergus Fairge, saw the host so terrified at the wolves, he jumped out of his ship into the sea, and swam through the sea towards the wolves; for that man was equally dexterous⁵ on sea as well as on land, and the wolves made towards him. He plunged his head in the sea to escape from them, and the water-hounds dived after him. He rose up again to escape from them,⁶ and he raised his head, and as he rose the wolves attacked him together, and they ripped the flesh and fair skin of the warrior from the white bone, and he escaped again from them under the sea, and the wolves followed him. He rose again between the wolves and he seized a wolf in each hand by the foot, and he drew them with him to the rock against which the wave rises; and he struck the rock with them so that their brains came out at their ears, and so that he broke their bones under⁷ their skins;

onócain, 'wolves,' and for uniformity I have translated coin, 'wolves.' *Infra* they are called water-hounds, uobanócain. It is difficult to say to what species of animal they belonged. ⁵ Coimoeir: 'equally at home in,' 'equally dexterous in': cf. Stokes, "Zeit. für Celt. Phil.," Band i., s. v. coim-oeir, 'having an equal right,' 'equally entitled.' Different from coimóear, 'as handsome.' ⁶ Lit., 'he rose up from them.' ⁷ Lit., 'in the midst of.'

and when the hosts saw that, they proclaimed the feat right quickly. "You have seen great valour heretofore," said Bricne "and that is the most powerful and bravest display of valour from the beginning of the world till now, and welcome are those with whom you have come from your home, O companion! and your deed is a victory of valour"; and he recited the poem:—

Good is your journey from your home,
O fair, triumphant Criumhthann!
Welcome are those with whom you have come,
O son of Fergus Fairgge!
Thou gavest a leap out of thy ship;
Thou didst breast the strong wave;
And swimming strongly eastward,
Thou didst slay the two wolves;
Two wolves were in the 'dún';
They bore us ill-will;
Thou didst slay, in fine (?), the noxious hounds!
Full good thy help to us.

LII.

They were but a short time there after that when they saw the mouse-face of a twisted, bony, rough-throated dun hag coming out of the 'cathair,' and a grey dress round her, and three beautiful wondrous birds on her shoulder, and a yellow, very beautiful, golden-trimmed¹ garment round the birds, and a bird on her right shoulder, and a bird on her left shoulder, and a bird on her breast. "What is that yonder, O Uirgreann?" said Conghal. "Woe is that!" said the druid. "Yonder is she who shall take away your life," said he, "viz. Saighead, daughter of Carrthann Corr; and these are the three birds which the daughter of the king of Lochlann asked of you, and they are magic birds, and they would lull to sleep the wounded and sick people of the world with their music. When Saighead, daughter of Carrthann, sends forth a whistle from her throat, the birds answer her so that they create vigorous

¹ Lit., 'beautiful top of gold.'

'quicker than a cat after a mouse,' Stokes. *Forḡarman* in this case would be the gen. of *forḡarma*.

7 ո՞ժ օժուտիւ լսէ՞ն յա [Եւանջի] (1^o) երօր իօր 7 մնաս իձօ, ցօծ իմա իբարս ըօ ԵՅՈՒՐ ի՛ր՝ նա լսիցէ օ՛րհուրօր [իձօ] 7 ճր է և ցօտլած ըօ շուրբած օրիւս աւլ 7 ո՛ր Եւծ ըրտ մնա իբլա ին ջաժ օսւն օ՛ն [7 իր է] ին օջէնտար իւրի; անքուր ան ցօլ ին օժօն ոցօ ցօտլած իւն աւլ 7 Ե[քարծ ի] Եար ցօնն ին Եար ցօտլած օ՛ն 7 օջէլած ի՛ր և ցլանն օրիւն.” Թօ ջաԵ, արօրի, սաժան 7 իմ[եաջ]լա նա իւսից աւլ իէ Խ-ննիւրն ան իցօլ ին օ՛ն. Թօ ժօցւն ան ցլլլլաժ և ցօլ ալցի 7 ըօ իքքիսօար նա Խ-ցօն ջօ Խ-ալլաժ ի. Օժուսլածար նա իւսից ին ցլսօար և իցսլ[ն] իէ և լոցւն 7 ըօ շուր և ցօտլած աւլ օրիւս ալլաժ Արքիքանն օրաօ, Իքքիւր, 7 Ըոցլալ. “Երսաջ, և օջէմսնտիւ!” ճր ին օրաօ, “Եանի Խ՛քարտիւն-ի օժօն 7 ալ ան ցօտլած օօմ՝ ցլաջած 7 ցլտրած [իւն ին] Եար ցօտլած, և Ըոցլալ 7 և Իքքիւր! 7 Եքարտեր Եար ցօնն ին Եար ցօտլած օ՛ն.” Ըօժ էրա ալլ ըօ շուր և ցօտլած աւլ օրիւս ալլ Իքքիւր և ճօնար, 7 ճրծ ցլ ծօրսն ջան ցօտլած .1. ցլ ան օլալց օր ըօ Եօ՛ր իմ[ա] Երալ 7 ըօ ջաԵ ալ ջսն և էրօլլաժ 7 և մեր 7 և օքարնանն օժ 7 ըօ իլլ էարիւր, 7 ալցօննալ ան իւսալ աւլ իմա ցօտլած 7 Եա օքնն լար ջօ ցլուրած իարօն ան օրսալ օ՛ն 7 ցլ և լաժ և ցօքարալ (2^o) և իլլալ, 7 ցլ լալան (3^o) լալլալալաժ ճր 7 ցլ սրլար իբլա իբարալալ օժ ջօ ցլալա և մլլալ և ցլարալլոնն օ՛ն ցլլլլ ջօ իլլ և ցօլլեր օ՛նլոնն և օլլլլլլլլ իլլ ն-և ցանն իար իալլար ցլ շուր ան ցլլլլալ ճր լար նա ցլալ ջօ ցլարլալ, 7 իոլլլլլլ ըօ էարալլալ նա ն-լն 7 իր էարալլլլլ (4^o) իր իձօ սար իսարալար նա Խ-ցօն Եար ալ լուրլ ըօ՛ն ցլլլլլ իմա ցլանն 7 ան իալ ըօ Եօրլոմ ալ ցլոմալ ճր նա Խ-լլալ օ՛ա իօլլլալալալ սալա օժլլ լա լսիցէ էանլալար ալալ օ՛լոնլոլլլլ Իքքիւր իւսից նա ցալլալ.

(1^o) As has been said before, the words restored in square brackets have been lost in the MS. owing to the fraying away of the edges. Read perhaps *лѹѣт на щѹинне*. (2^o) *цобѣаѡ* : dat. of *цобѣа*, gen. *цобѣаѡ*. Windisch translates by 'shield'; more correctly applied to the boss. (3^o) *лѣаѣа* : a half-round stone

Vide Add. Notes.

(4°) MS., *mn.* For τὰρραδιξιμ, 'seize': cf. Stokes,

melodious sounds, and if the people of the earth, whether men or women, were to hear it, though they had been standing up, they would be left lying down, and they would all fall asleep, and each one of them would not have the strength of a woman in confinement through what shall be done to you ; that music shall be played to you till you are all asleep, and she shall cut off your heads when you are asleep, and she shall avenge on you her children."

Fear and dread seized all the hosts during the recitation of this news to them. The hag poured forth her music, and the birds answered her right quickly. When the hosts heard that, they placed their shoulders against their ships, and they all fell asleep save Uirgreann the druid, Fergus, and Conghal. "Woe, O good people!" said the druid, "my prophecy has come upon you, and the sleep is deceiving me ; and you shall fall asleep, O Conghal and O Fergus ! and your heads shall be cut off in your sleep." However, they all fell asleep save Fergus alone ; and what caused him not to sleep was that he took the gold pin that was in his cloak, and kept pricking his feet and his fingers and the palm of his hand with it, and he looked and saw the whole host sleeping, and he was assured that the druid's prophecy would come upon them ; and he put his hand in the hollow of his shield, and took out of it a warrior stone, and cast it vigorously and in manly fashion so that it struck the hag on the top of her hard head, and carried an equal amount of the brain of her dark brow right through her head, so that the hag fell on the strand in grievous plight ; and he jumped to seize the birds, and he did not seize them, for the birds died when the hag fell before them ; and whilst he was bending over the birds in order to cast them towards the ship, the garrison of the 'cathair' came out against Fergus.

"Fís Adam." (Simla ed.), p. 29 (169): $\tau\alpha\rho\pi\tau\sigma\iota\ \lambda\iota\beta, \Delta\ \alpha\iota\gamma\epsilon\lambda\iota\alpha\ \nu\iota\mu\iota, \iota\mu\eta\alpha\mu\alpha\iota\ \nu\epsilon\kappa\rho\alpha\iota\beta\omicron\iota\varsigma\ \gamma\epsilon\alpha$, 'seize with you, O Heaven's angels, this impious soul'; and "Brehon Laws," Gloss., s. v. $\tau\alpha\rho\pi\tau\sigma\iota, \tau\omicron\rho\alpha\chi\tau\epsilon\alpha\iota\iota$.

LIII.

Ódoonncaothar uaiam ar in traid 'na donar é, no
 óuibruiceothar fíara fíora fíleá fíar 7 na fíleá no
 óuibruiceáoi fíar no fíuotáileoríom a noennoib a glac 7 a
 láim 7 a láothar uile íao, 7 no márb fíeccur fíer glá fíleá
 aca; 7 ar í gláir in tríuáig a tíomáoll fíeccur a glá
 fíoríad óo óuáig ConĠal cona átháib; 7 no éirígl bhuice
 7 doconnaic a áigíora bunáio a glá a doáglágláó .i. fíeráur,
 7 no leigíeráur trí gíeúá boóba ar a bhrágláio, 7 no éirígl
 ConĠal a cécúóir 7 no eágláir a ááa me h-átháio don
 uáir óo fíadáioib óoinnóeáirge óáááille (1^o) 7 no fíeghái
 fíuotá fíuáingíeá 7 no clóíomhí óuóuáir ioncláir (2^o)
 ar láir na tráglá co tinnéáíad; 7 no comíuic móir fíuágl
 Muíre 7 ááa ConĠal óo'n áur rín, 7 no h-éígláio a
 n-íoríglá etáíra 7 no óíáíglá fíuágl na loingí glá lán-
 óíáíra le Céáir 7 le Muíre 7 le Mírcenmáir, 7 a áuágl
 áluánn óíáíra áuáingíen óíáíáíááá im bhrágláio Áíir, 7 a
 áááááir áááí cumóáááá im ááánn Mírcenmuíre ó'a óíáíen
 ar áíuáir, 7 ní gláááíre ááááá náíó fááááir íáó, 7 ní
 gláááó ááí no comíáínn fíuá, 7 áuágláí fíááááá ááááá fíor
 ááááí ConĠal. íomáíra fíeccurá íóáááíre glá áíra
 áíge, 7 doconnaic áí t-éccen a íááááí na h-úlláíó 7
 íóá' óí le fíeráur áí t-áíáíáíáínn rín óa mbeí cumur a
 fíuáíáíe áíge, 7 íóféá leá a áuáí ar in áááíáíáí, 7 docon-
 náic gíááááá glóíe óo áááí óíuáir na ááíááí, 7 mí beá
 7 bláíáíáíeá áínn áí fíeúáá uáá 7 áínn tóir íóáááá áí
 coááááá áí áááíáíáíáíáí 7 no éirígl bhuáíáíáí 7
 fíer fíeráur 7 ááíáí áí óíuáir na ááíááí 7 no íáó a
 óa óíó íóáááá um in tóir conĠááá rín, 7 áuáíáíáí áíááá
 áíááí uáíre (3^o) gíir óíáíáíáí áí gíááááá fá mír na
 ááíááí glá bhráíra a íáíáíe áínn uile báí, 7 áuáíáí áínn tóir a

(1^o) áíle: pl. of áááínn.(2^o) ioncláir: cf. Windisch, s. v.(3^o) uáíre: i.e. 'on the tower.' Tóir is therefore fem.

LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting¹ shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,² and Fergus slew a man with every one of the spears; and it was the shout of the host round Fergus attacking him that awoke Conghal and his battalions. Bricne arose, and he saw his own lord in danger, viz., Fergus, and he gave forth three war-shouts from his throat; and Conghal arose forthwith, and hastily drew up his battalions in a short space of time with red, beautifully coloured shields, and sharp-pointed, blade-keen spears, and gold-hafted, inlaid (?) swords on the strand. The great host of Muirn and the battalions of Conghal fought thereon, and strife was set up between them, and the ships' host was terribly oppressed by Cearb and Muirn and Miscenmas, and the beautiful, golden, firm, and magical yoke was round Cearb's neck, and a lovely cased helmet was on the head of Miscenmas as a defence against arms, and neither pointed nor sharp-edged weapons injured them, and battle or combat availed not against them; and they repulsed bravely the battalions of Conghal.

As to Fergus he was without arms, and he saw the straits in which the Ultonians were, and Fergus grieved at that oppression whilst he had the power to help, and he turned round towards the 'cathair,' and he saw the glass sun-bower beside the door of the 'cathair,' and little boys and fair girls there looking on, and one royal tower supporting the bright sun-bower; and the martial-glow and anger of Fergus arose, and he came through the door of the 'cathair,' and he clasped his two royal hands round the supporting pillar, and he gave it a great shake so that he shattered the bower under the wall of the 'cathair,' and all that were in it were killed, and he raised the tower from the ground, and came with it towards the army

¹ Lit., 'bloody.' ² *lathán* = lit., 'the interstices between the toes or fingers.'

talmain 7 táimic le o'ionnroigisí an cáta accéóir 7 noġab
 aġ a bpuéimionuġad ōo bapbarída biočnerctmar, 7 nočuir
 tuġára tpuomópa ari na cacthaiḃ 7 ōo rinne éncáē uile
 oioḃ eioeri a rluadġup fén 7 muinctiri Muirne, 7 pob' ura le
 vul i cceno a n-airm 7 a n-iolḃadobar fén ina beic upčarirna
 ari ceann fčearccura; uairi ar uaili nac tpuic[ioir]
 tpuoča trénferi lair ōa ġac don buille ō'a mbenad oirpa
 ġup faccaib ina bpuileoḃaib piorimariḃča ari lár na tpaġa
 o'forġla uile iao. iomčura Čirb nočuirfén ari anḃail ari
 cacthaiḃ [Conġail]. Óočuala fčearccur na feoilbéimenōa
 rin, táimic o'ionnroigisí Čirp tpeirna cacthaiḃ [7 mairḃ]tpeir
 lionmar o'ahraoḃaib eactaripa; no ōircaoil fčearccur uile
 iao no ōo ráimic ġupan [air]m i raibe Ceairp irin cacth 7
 tuġa béim o'ionnroigisí Čirp, 7 ōo čóccaib Ceairp a [rca]č
 ari a rcač, 7 ōo rinne bloḃa beġa po coraiḃ an čupaiḃ ōo'n
 čaoimpcét 7 tuġ [aič]béim ōó, 7 ó nac cumandġ aġe a
 iomġadála, ōoben an buille a mullač a máoile(1°) [ġup]
 faccaib ġan anmain irin ionaḃirin é; 7 ōo ġluair fčearccur
 poime ōo čuairtuġad [an č]ača ar a h-aičle, 7 no rcaoil
 rluadġ na cactipac poime ó ōo čuit Ceairp lair, [7] ní raibe
 acmoing a ġadála nup ōia eppin aca.

LIV.

Ōala Mircenmar nup fčear[ca]ri comlann pe Cairbne
 Conġancnerac mac Cairbne Cruim 7 tuġpan oirad eccom-
 lann [ari Cair]bne, 7 ōo čuala fčearġup rin 7 táimic o'foir-
 ičir Čairbne 7 tuġ fčearccur béim ōo Mircenmar ġup bup a
 rcač 7 a cactbari ima čenn 7 rór ġup bup muinél an
 [čaičm]ilead, 7 pobda ōoilġ le Muirn an mile rin ō'a
 muinctiri ōo marḃad 7 noḃaoi fén aġ rġe an čača ōo
 cupata 7 no ġad cāč a feiōm cāča anhirin 7 ar é tġe no
 rġeoh an cāč anhirin ōo poicfead carbaḃ cetirriada(2°) ó

(1°) máoile, gen. of maoil, 'the head' (Dinneen, "Dict.")). (2°) cetir-
 riada, 'four-wheeled'; cf. Lat. *petorritum*, a loan-word from Gaulish *petur*
 + *riih*.

forthwith,¹ and began to crush it in wild and very vigorous fashion, and he inflicted heavy, great, and thick slaughter on the battalions, and made of them one battalion, both of his own hosts and the followers of Muirn; and they deemed it easier to go for their arms and their own sharp-edged weapons than to be prostrate before Fergus; for almost¹ thirty heroes fell at his hands with every blow they received, so that he left the best of² them all dead in their gore on the strand.

As to Cearb he inflicted great slaughter on the battalions of [Conghal]. When Fergus heard those body-strokes, he came towards Cearb through the battalions, and a great number of soldiers were slain by them. Fergus scattered them all on either side till he reached to where Cearb was in the battle, and he made a stroke at Cearb, and Cearb raised his shield to defend himself, and he made small fragments of the fine shield at the feet of the warrior; and he gave him a second blow, and as he was not able to avoid it the blow cut off the top of his head, so that he left him lifeless in that place. Fergus went to the battle after that, and the host of the 'cathair' divided before him since Cearb had fallen at his hands, and they were not able to resist him after that.

LIV.

As to Miscenmas he waged battle with Cairbre Congan-nesach, son of Cairbre Crom, and he drew from Cairbre the groaning of unequal combat; and Fergus heard that and came to help Cairbre; and Fergus struck Miscenmas so that he broke his shield and his helmet on his head, and he broke the neck of the warrior as well, and Muirn grieved at that warrior of her people being slain, and she herself was waging the battle right bravely, and each one took his part in the battle then; and so closely was the battle woven together that a

¹ Δρ υαίλλ naó: lit., 'it is little that . . . not.'

² MS. has οφῆλα.

φοῖγλα = 'the choice portion, the best.' The syntax is not clear to me.

n-uillinn go céle é, 7 táinig Anabóal mac níg Concenn 7 Muireodhac Meirgead mac níg Alban 7 Crioiméann mac fergura fairsge 7 Oillil Teora Daoé 7 Oillil Teora Crioó, 7 uobherao rin uile a mbern éada 7 a rliġe milead ar cat Muirne, 7 táinig Meirne, Semne, 7 Laiterne, Fhaoó, Fercc, 7 Fictiur (1°) i ttuairceit an éada céona, 7 no éanuisriot rin an cat a ccéoiri. Muirne umorrio no ġadbróe aġ rliġe na rluadġ no ġo ráinic ġo h-airm a raiġe Conġal. Ba h-amlaíórin vo Conġal noġaoi aġ a h-airriaióri ar fuo an éada ġo tarla air i 7 tuc rciat ġe rciat ói 7 [ba] bainne ġe rriair (2°) 7 ba beġán a rriail moráin ġach comlann o'ar curiad a b'ail an comruicrin Conġail 7 Muirne; uair ar amlaíó boi Muirne .i. ġo maó rriirnerit ar f'eraib an beada uile illoir ġairció .i. neart céo i ccaé no i ccomlanno innce, 7 no ġap aġ rriiradé Conġail irin comlann ġur ġéir (3°) a rġiadé rriar. Ó'connadac b'ricne rin, no rrech ġo ġarġ 7 ġo ġaibtead ġur rille[r]oiar cat uile rriar. "Ort vo coll uapair, (4°) a Conġail!" ol b'ricne, "uair ní mac níg éreann tú 7 ar outca óamra in nige ina óuit, 7 abairri ġur tu b'ricne 7 leicc óamra an comlann 7 biaíó inġen ri[ġ] loólonn aġam." Ir ann rin vo éirig fercc, conrad 7 crioóadé Conġail, 7 vo ġab aġ rriiradé Muirne ġo ttabriadó va béim in ġac mbéim ói, aġur tucc cáé caoġa rreóo ar a céle, 7 tuġ Conġal an éreadé uadéaríad uirriuri .i. vo ben a ceann o'a coluinn 7 vo ériat 7 vo commdaoi ar lár an éada é.

(1°) Also occurs in text as Fictiur. (2°) bainne ġe rriair: cf. Meyer, "Contr. to Ir. Lexic.," s. v. banne; banna rriair, 'a drop before a shower.' O. Ir. rri, rriar, and ġe-n, rriar-n have fallen to ġe in Late Middle Irish. I should, perhaps, translate ġe here by 'before.' Cf. also Windisch, "Wörterbuch," s. v. banna and ġe-n.

(3°) ġur ġéir: 3rd sg. pft. of ġérim, 'moan, resound, roar.' (4°) Coll uapair: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, ort vo chol aġur vo chonntrácht! 'Woe betide you!':

four-wheeled chariot would stretch from end to end of it¹; and Anadal, son of the king of the Concheanns, and Muiredach Mergeach, son of the king of Scotland, and Criomhthann, son of Fergus Fairgge, and Oilill Teora Gaoth and Oilill Teora Crioich came, and they all cut out their warrior-gap and their warrior-path in the battalion of Muirn; and Merne, Semhne and Lathairne, Fraoch, Ferg, and Fithnius came to the north of the same battalion, and they thinned forthwith the battle-throng.

Muirn, however, kept² attacking the hosts till she reached the place where Conghal was. Conghal had been seeking her through the battle till he met her, and he opposed his shield to hers; and it was as a drop to a shower, and it was little as compared with much, every combat that had been fought in comparison with that combat of Conghal and Muirn; for it was thus with Muirn, viz., she would³ exercise supremacy over all the men of the earth through (her) valour,—she had the strength of a hundred in battle or combat; and she attacked Conghal in the fight, so that her shield resounded on him. When Bricne saw that, he shouted hoarsely and viciously so that all looked at him.

“On yourself be your dire ruin, O Conghal!” said Bricne, “for you are no son of a king of Ireland, and the kingship is more mine than yours, and say that it is you who are Bricne, and let me wage the fight, and the daughter of the king of Lochlann shall be mine.” Then the anger, rage, and valour of Conghal were awakened; and he commenced attacking Muirn, and he gave her two blows to every blow, and they both gave one another fifty wounds, and Conghal dealt her the final blow,⁴ viz., he cut her head from her body, and he brandished it, and boasted of it in the battle.

¹ For this expression cf. ll. 9-10, p. 64, *ar é olur no fígeoh an caet rin co roicéirioir not capbair o'n uillinn go éle sib.* ² Lit., ‘began.’ ³ Lit., ‘that there would be.’ ⁴ Lit., ‘the uppermost blow.’

LV.

Չօ ճսւծ սօրրո և ռ-շրմն 7 յ-շարժած ռօ մսւնտր
 մսւրն օ ռօ ճստ մսւրն 7 ռօ մսւշ ճնմաօրմ օիծ սւլ իրն
 ճճճրմաշ 7 ուօր օրօսօն օօիծրօն իր, սար ճն ռճճ ռօծ'
 իօն-մարիծի յօծ ռօ մարիծ սւլ իւօ 7 ճճճ ճօն ռարի'
 իօն-մարիծ ռօ ճսրճած և ռօճօրն իւօ ճն իւօ ռօծճար իրն
 ճճճրմաշ ռօ'ն ճսր իր. Չօ ճսրճած 7 ռօ հ-իօրմ (1°) ճն
 ճսր սւլ լճօ, սար ռօ իօ ռօլ իր ճճլման ռօ մճիւր ինտ
 7 ռօ իճարան ճսրն իճս ինտ ճճ լճիւր 7 ճճ ճսիւր
 ճճճ մճիւր յօծ իրն ռօ ճսր իւլն սւլ իւօ. լար իր
 ճսրմար մսւնտր Ծօնճալ: “ճսր միւիւծ օսւնն իմճճճ
 ճսր ին ճճճրմաշ,” ճսր իւօ. իր ճն իր ճսրմար և իւօ 7
 և մճօրն 7 յ-իօնմար օ'իօնրօշիւ Ծօնճալ 7 ռօ իօնր
 և ճսր իւօ .1. և ճսրն ռօ ին 7 ճն ռճ ճսրն (2°) օսլ ռճ
 մճօրն իւօ 7 ռճ մսւնտր ճսր ճն, 7 ճսր և ճսրն ին
 ռճ Սրճրն, օրճօ իւօ լճլն; 7 ճսրն ռօ' սլլմ
 ին-իմճճճ իւօ, ճսրմար Ծօնճալ իւ: “մարմօրն ճն
 ճճճ-ի ռսւն,” ճսր ին, “ճնճ իւիւ ճսրճ ինտ ճօրճ
 ռճ ռօն, ճնճ մսւնտր ճն ռօն ճսրն ռօ մօ.” Չօ
 մարմ լճրն ի ճմլաւ իր 7 ճնճար ին լոնճալ
 իւօն ռօ ռ-իօն ճճճ մճիւր լճ, 7 ին լճ և մնմ
 ճնրն. Ռօ ին իւօն ճսր ին ճճճրմաշ ռճ ճսր (3°) իւօն 7
 ճսրն ճսրմար: “Իր մճ ինն ճճճ իւօն ռօ' ճսրն
 ճմլաւ իւօ,” ճսր ին, “7 ռօն սար 7 ռօ' իօնն և ին
 ճմլաւ 7 մն ին ինն ինն ին Ռօն ռօ ինն ճսր և
 մն ինն ճսրն ճսրն օ ինն ինն մսւրն, սար ճսր և ռօ
 մար ին, մսրն, 7 ճսրն ինն ճսրն”; 7
 ճսրմար ին լճօ ճն:—

Ինն Չօն մսւրն ինն,
 ինն ճսրմար ճսրն!

(1°) Cf. Atk., “Hom. L. Br.,” s. v. *ἰσορῆς*. (2°) ռճ ճսրն;
 ճսրն is neuter in O. Ir., and hence it is eclipsed after the nom. neuter ռճ.
 (3°) *L.e.*, ճսր.

LV.

There came, however, horror and courage to Muirn's followers when she fell, and they inflicted a single defeat upon them in the 'cathair,' and that did not serve them, for those of them who were fit to be slain were all slain, and all that were not fit to be slain were cast into bondage whilst they were in the 'cathair' on that occasion.

The country was plundered and attacked by them, for there was sufficient wealth in it for the men of earth,¹ and they were a long while recovering in it, and enjoying every good thing till they had all recovered.

Thereupon the followers of Conghal said: "It is time for us to set out from this 'cathair,'" said they. They then brought their jewels, riches, and wealth to Conghal, and divided them in three, viz., a third for himself, and the two other thirds for the kings' sons as well as their followers; and he (Conghal) gave his own third to Uirgreann, the druid of the king of Lochlann.

When they were ready to go, Conghal said to them: "Destroy this 'cathair,'" said he, "so that it may never be inhabited² after us, and that the world may not be harried from it any more." It was thus destroyed by them, and they came afterwards to their ships with store of every kind of wealth, and they were then in high spirits. Afterwards Bricne looked back at the 'cathair,' and what he said was this: "We are glad to see the 'cathair' of Muirn in yonder state," said he, "and there was a time and it were wonderful that it should be so; and save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn; for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and he recited the poem:—

A desert is the 'dun' of great Muirn
Round which we shouted!³

¹ *oioí fíu* is a common expression to express the idea 'fit for one.' *fein ceal-man* here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.'

² Lit., 'so that there may never be a habitation in it.'

³ Lit., 'we sent forth a laugh.'

Long-lived was its¹ prosperity !
 We laid waste its great wealth ;
 Save it were Fergus mac Rosa,
 Through fierce deeds of strength,
 No one of us would have escaped from it,
 From the hosts of great Muirn.
 We all harried her 'dun,'
 And we razed its wall ;
 Its harbour was fair
 Though it is now a desert.

LVI.

They hoisted their sails after that, and came the same course ; and they were horrified now at the spell-bound² seas before them, just as they had been at the 'cathair' itself ; and they were a fortnight and a month on the sea, till they reached the territory of Lochlann ; and they were recognised coming to land, and the princes of Lochlann came towards them to welcome them, and they were led into the king's house, and that night they were drinking³ and pleasuring, and so to daybreak, and for three nights afterwards.

The chiefs of Lochlann sought information from them after that, and Bricne proceeded to tell his tale, and he recounted the feats and combat of each individual hero. "Each one met with great trouble," said he, "and though it is many a good thing they all have done, Fergus surpassed them, and Beiuda is the cause of every trouble we met with," said Bricne ; and he recited the poem :—

We reached the 'cathair' of Muirn ;
 Much sorrow we met with,
 Through the vigour of its heroes, without blemish,
 And through the fierceness of its wolves.
 Fergus slew Cearb in the battle ;
 Miscenmas was deceiving us ;

¹ Lit., 'the.'² M. O'C. supplies ὁραοῦσαῖτα.³ Δε φλεῖ ὀλ; *leg.*, Δε φλεῖ ὀλ, 'at a feast of drinking,' or Δε φλεῖ-ὀλ as a cpd.

Ճր ճո Երևայ 6 ըն ճմաճ
 Սօ ճարօ քօր իւրուրի յա ճէրնաճ. (1⁹)
 Ճ Եւստա ջարս յ-օրեւ յ-տի!
 Բարամար սաւ մօր յ-իւրուր.
 Ճր ճո Եւստա, յաճ Ճր ջար!
 Սօ ճարքեմ 6 յաճար.

Ran.

LVII.

“Ո՛ր ճարամար իմի ջարքեմ իւր յա յոնցանայից իւր ըն,”
 ճր յիջ Լօճլոն, “սար յար իւր ջիօ իւր ըն յա յալման սօ
 իւր ճի յոնցալ յա ճէրնաճ ըն յոն յա յաճարօր սիւ սիւր, 7
 ո՛ր յիւրուր ջիւլ յո յիւրուր յ՛ա յ-ալման սօր.” Իր
 ճո յարսար յիջ Լօճլոն: “սօսար ճո յիջ սօ
 Ծոնլ,” ճր ը, “7 յարք յիւրնար Լօճլոն յիւ յո յոն
 իւր ճ յ-էւրսար Երն.” Եւստա ճո յիւր յ՛իւր յիջ
 Լօճլոն ճո ըն, 7 յոնալ ը յիւրնար Ծոնլ յիւ
 ջիւր յարսար յօ 7 յոն ճո յիւր յօ յիւր յոնալ սօ
 ջիւր Ծոնլ 7 սօ յարսար ը Լօճլոն ս: “Երն ճո յիւ
 յո ճո յիւրնար ըն յիւ, ճ յիւր!” ճր ը, “սօ յիւր սօ
 յալ 7 սօ յոնալ?” “Ո՛ր յիւրսար ըն սօ յիւ, ճ ը,” ճր
 ճո յիւր, “սար ճ յիւր Ծոնլ ճա ճիւր ճ յիւրսար մօ
 յիւր 7 մօ յալ յիւ.” Իր ճոնար Եւստա Ծոնլ
 յ՛իւրսար ը ընլ Լօճլոն. “Ճ Ծոնլ,” ճր ը, “ն.
 յիւր սիւ յիւ ջո մնալ ճիւր մար ըն, 7 յալար մ՛իւր-
 սար.” “Ո՛ր յիւրսար ի յիւ,” ճր Ծոնլ, “սար յիւր
 յիւ ի, սար յիւրսար ը ջիւ 7 յիւրսար սար ըն 7 ճր մօ
 յիւրսար ը յիւր յար յիւրսար յ՛իւրսար յիւրսար յիւրսար
 յիւրսար յիւրսար, 7 ո՛ր յիւրսար ի ճր ճո յիւրսար ըն, ճիւ
 յիւրսար յիւրսար ի, սար ո՛ր յիւ մօ յիւրսար յիւրսար.”
 Սալ յիւրսար յիւ Լօճլոն յիւրսար ըն.

(1⁹) This line is hypermetrical. Omit սօ before ճարօ.

From that out slaughter of the host
 Passed over the people of the 'cathair.'
 O Beiuda of the pleasing face!
 Through you we have met with great hostility.
 Slaughter of the host, no slight slaughter!
 Have we inflicted since we came.

LVII.

"We never heard of more wondrous deeds than those," said the king of Lochlann, "for it is our opinion that were the men of the earth¹ destroying that 'cathair,' the whole of them would not succeed, nor would they take from it hostages or prisoners in its own despite." Then said the king of Lochlann: "I shall give the girl to Conghal," said he, "and I shall share the lordship of Lochlann with him as long as he shall be out of Ireland." The dowry was then given to the daughter of the king of Lochlann, and, when she heard of Conghal's feats, she fell greatly in love with him; and the girl was downcast and sad through her love for Conghal, and the king of Lochlann asked her: "What is this depression and dejection, O daughter," said he, "which has taken away thy comely form² and shape?" "I cannot conceal that, O king!" said the girl, "for it is my love for Conghal that takes away my comely form and shape."

Then Conghal was brought to the king of Lochlann. "O Conghal!" said he, "you ought not be thus without a wife, and take my own daughter." "I shall not take her indeed," said Conghal, "for she is my enemy, since she placed bonds and prohibition on myself and on my people in regard to a dowry that she did not think obtainable, and so she thought we should meet our death in seeking it; and for that reason I shall not take her; and do you give her to some other man, for I shall not wed my enemy." So far, as regards the daughter of the king of Lochlann."

¹ On p. 118 we have 'of men of earth,' *pep talman*.
² 'Comely' s included in the sense.

² Lit., 'form.'

LVIII.

lomtúra Congail cona múintirí go éadtrac ré n-daimprie
 i ccríochaidh loclann, 7 niorb' doibhne vo níg loclann ina vo
 Congal cona múintirí áct muna bect a fad leir bect a
 n-eugmuir éreann. Tuccad don vo lo maite a múintirí
 cuige v'a dgalldaim, 7 doudairt mu: "áct cío doibhinn
 buinn bect a bregmuir éreann mar atámaois d'g caitiom
 nige loclann, ar mictiú buinn uil vo gábdail éreann."
 "Mará venmneudá letra rin, a Congail," ar ríad, "ní
 luza ar eoh linne"; "7 véntar a cómairluigad rin le níg
 loclann," ar cách. "Do cómairluigad rin rin níg [g]. "Ní
 diongna ríbh rin," ar in níg, "zan a cómairluigad ne
 maithib loclann uile." "Do rónadh fleoh móir d'g in níg
 vo maithib loclann 7 tuccad cuige íad uile, 7 doudairt
 mu: "Congal," [ar] ré, "atá d'g uil v'ionnroigíó éreann,
 7 crev doerí nír?" "Doerimio," ar ríad, "[g m]ad olc
 linn a imteadct áct muna vo gábdail nige n-éreann téio, 7
 mareó rad[maoi]one lair uile." "Na h-abriad rin," ar
 Congal, "uair ní tiucra nead liomra vo gábd[ail] éreann
 áct an lion táimic liom eroe, áct amáin cuirióir ríce céo
 vo laodriú [loc]lann limra 7 v'a n-ogbad (1°), 7 v'a
 n-gabairra nige n-éreann buó cará v'adri mé." "Do[gé]b-
 tar rin go failtead uainne," ar maite loclann. "Do
 tógbad coblad Congail ar muir, [7] vo céleabair vo
 maithib loclann, 7 ba vubad vobríonad bádar na maite rin
 d'g eirveadct ne a céleabrad.

[Tá]imic Congal lion a loing-rí v'ionnroigíó ríonn-
 loclann 7 na n-oilen, 7 vo gábd nige Muile 7 [1]le 7 Cinntríe;
 7 vo clor (2°) a ccríochaidh brectan, Alban 7 Saxon
 Congal vo bect d'g gábdail forneirt (3°) ar na h-oileanaidh

(1°) MS. n-ogbhadh.
 of clor, 'I hear.'

(2°) vo clor (no chlort), 3rd sg. T-pret. pass.
 (3°) MS. forneirt.

LVIII.

As to Conghal and his followers, they spent some time in the land of Lochlann, nor was it pleasanter for the king of Lochlann than it was for Conghal and his people, save that he deemed it long to be away from Ireland. One day the chiefs of his people came to him to converse with him, and he said to them: "Though it is pleasant for us to be away from Ireland as we are, enjoying the kingship of Lochlann, it is time for us to go and seize Ireland."¹ "If you think it pressing, O Conghal!" said they, "not less do we." "Let that be communicated to the king of Lochlann," said each. It was communicated to the king. "You shall not do that," said the king, "without communicating with all the chiefs of Lochlann." A great feast was got ready by the king for the chiefs of Lochlann, and they were all brought to it, and he said to them: "Conghal," [said] he, "is going to Ireland, and what do you say to him?" "We say," said they, "that we think ill of his going, unless he is going to seize the kingship of Ireland, and, if he is, we shall all go with him." "Say not that," said Conghal, "for no one shall come with me to invade Ireland but the band that came out of it with me, but only send twenty hundred of the warriors of Lochlann and of their young men with me, and if I get the kingship of Ireland, I shall be your friend." "We shall give that with pleasure," said the chiefs of Lochlann. Conghal's fleet put out to sea, and he bade farewell to the chiefs of Lochlann, and downcast and sorrowful were those chiefs listening to his farewell.

Conghal with all his fleet came to Fionn Lochlann and the Isles, and he took the kingship of Mull and [Islay] and Cantyre; and it was heard throughout the lands of the Britons, Scots, and Saxons that Conghal was dominating

¹ This introduces a new series of episodes in the exploits of Conghal outside of Ireland. However, the exploits in Lochlann, the Isles, and Britain are closely connected in the development of the story, and, for this reason, I have not made a new division here.

the islands and destroying their inhabitants. Great hosts were got ready by the inhabitants of the island of Britain against Conghal ; and they had gathered great numbers in the districts in defence against Conghal and his battalions.

LIX.

The king of Britain at that time was Arthur the Great, son of Iubhar, and the king of the Saxons was Torna mac Tinne. Arthur, son of Iubhar, sent messengers to Conghal to tell him that he himself would give the kingship of Britain to him ; "and let him not bring his fleet to harry this territory," said he, "but let him go against the king of the Saxons, for he is an enemy to me." The messengers came to seek Conghal from the British shore into the district of Scotland ; and Conghal asked : "Whence have come yonder messengers?" said he. "From Arthur, son of Iubhar, the king of Britain, we have come in order to hand over to you the kingship of Britain from Arthur," said they, "and to tell you to lead your hosts into the territories of the Saxons against Torna mac Tinne, for he is your enemy and his [Arthur's], and he says he will attack you." "Proceed," said Conghal to the messengers, "and let the king of Britain have a feast ready for me"; and he gave jewels and rich store to the messengers, and they went off right thankful.

As to Conghal, he did not leave that district till the Scots gave pledges to him, and they came to the British shore every night ; and Fachtna Finn File said to Conghal : "Well, O king," said he, "it is time for you to go to take the kingship of the Saxons, since you have taken the kingship of Scotland and the Isles." "As the great king, Fergus, shall say, so shall we do," said Conghal. "I say to you," said Fergus, "abide in your own encampment, and I shall give battle to the king of the Saxons till I shall seize his kingship for you." "Success and blessing, O great king," said Conghal, "and we shall all go there."

LX.

AGUR VO ÉUADAR MÓIRÉIONÓL MÓRI AR ΔONFLUADIGÉAD¹ CCRÍO-
 CHAIB SAGFRAN, 7 VOĎÁDAR MAITE SAXON INA RÍ[Ġ] TIONÓILTE
 AR Δ CCEANN; 7 ÓOCONNCADAR CONĠAIL CONA ÉATĤAIB ÉUCA,
 VOĠÁĤ EAGLA 7 UAMĤAN MÓRI ÍAO ΔĠ Δ FÁICRIN. “EPIÓ
 VUINN, Δ FÍORA,” AR RÍ SAXAN, “7 CÓIRIGÍÓ BARI CCAĤA Δ
 N-ΔĠĤAIB CONĠAIL.” “NA H-ΔBAIR-RÍ RIN, Δ MIGH,” AR MAITE
 SAGFRAN, “UAIR NI FUILMIONE LION CAĤA VO CONĠAIL, UAIR ĠÁĤ
 EÓLUR V’A TĤABAIR Δ ΔĠĤAIB AR VÓ AR TĤÉRI, 7 NÍ ÉUCRAO
 LAOĠĤAIBÉ LOĠLONN CAĤ ÓÓ, 7 VOĤÉRAIMNE MIGHÉ ÓÓ, 7 ÁĤCUIR-
 PEM ÉURA AR VO MIGHÉ.” “RÁĤAO-PA V’A MARIUGÁO, MARÉO,”
 AR MIGH SAXON,—UAIR NI OBANNRAN ÓĠLÁĤ V’A TĤÍ INA ÉEACH
 ÁĤÉ CIOÓ FÁLA ĤIAR VÓ MUR. VO ĠLUAIR AN MÍ RÓIME ĠO
 RÁIMIC ĠURAN CĤARRAIC VOĤÍ OF CIONN AN ÉALÁIB INARI ĠÁĤ
 COBLACH CONĠAIL; 7 AR AMĠAIB VOĤÁDARFÉIN 7 BUIRO Δ LONG
 CENGAILTE V’A ÉELE ACA 7 LEIBIONN LONGÓΔ AR N-Δ NOÉNAMĠ
 OIB. VO LABAIR MÍ SAGFRAN MÚ VO’H ÉARRUIC, 7 APEÓ
 AVOUBAIRT: “Δ CONĠAIL,” AR RÉ, “IR VO ÉABAIRT VO ĤRETE
 FÉIN VOIT ÉÁĠAG-PA, 7 TEGUIO BARI N-ÁOF VÁNA AM’ ΔĠAIB-RE”;
 7 ÉÁĠAGADAR Δ N-ΔĠAIB AN MÍ[Ġ], 7 MUGADAR V’IONNROICCÍÓ
 CONĠAIL É. “OA BARI MARIUGÁO ÉÁĠAC-PA VO’H ÉURI-PA,” AR
 IN MÍ, “ĤARI CĤEANN MO ÉRÍCE 7 M’FEROINN, 7 AR F[ÉARRI] OIBRI
 MURI OA BARI MARIUGÁO 7 MO ÓUL LÍB V’ARCCUIN OILEIN ELE INA
 ARCCUIN MO ÉRÍCE[-RÍ VO] ÓÉNAMĠ OIBRI.” “IR FÍORI RIN,” AR
 CONĠAIL; 7 VO BÍ ΔĠA N-ΔĠALLAMĠ, 7 AVOUBRADAR IN LAÓI
 RUNN:—

Δ LONGER AN MĤARA MUR!
 CA HAITÉARÉ FUILTÍ V’IARRAIB?
 AN ARCCOINN IARRAIB NO AN [CAĤ]
 NO IN NGEUBÉAOÍ RÍÉ ĠAN ANĤRÁĤ?

¹ Lit., ‘From all the information his appearance gives.’
 = ‘fleet,’ ‘voyage,’ ‘exile.’

² longer
³ Lit., ‘what advice, reply.’

LX.

A very great multitude went on one expedition into the territories of the Saxons, and the chiefs of the Saxons were gathered round their king ; and when they saw Conghal and his battalions coming towards them, great fear and dread seized them at the sight of him. " Rise, O men," said the king of the Saxons, "and draw up your battalions against Conghal." " Say not so, O king !" said the chiefs of the Saxons, " for we are not a match in numbers for Conghal, for, to judge from appearance,¹ it is he is strongest ; and the warriors of Lochlann did not offer him battle ; and we shall give the kingship to him, and we shall drive you out of the kingship." " I shall arrange with him, if that be so," said the king of the Saxons,—for he refused no warrior who came into his house, even though he had a spite against him. The king moved forward, till he reached the rock that was above the harbour into which the fleet of Conghal came ; and these had the decks of their ships bound together, and a naval platform made of them. The king of the Saxons spoke to them from the rock, and said : " O Conghal !" said he, " it is in order to grant you your own terms I have come, and let your men of science come before me " ; and they came before the king, and they brought him to Conghal. " To offer submission to you I came on this occasion," said the king, " for the sake of my territory and land ; and it is better for you to have me in submission to you, and to have me go with you to devastate some other island, than for you to devastate this land of mine." " That is true," said Conghal ; and he kept conversing with them ; and they recited the following poem :—

O fleet² of the active sea !
What³ do you seek ?
Is it devastation or [war] you seek,
Or shall you take peace without deceit⁴ ?

Διέαρσ, 'reply,' 'advice,' 'report,' 'tale,' 'word.' ⁴ ἀνδραγ: cf. Meyer,
"Ir. Lexic.," s. v.

ʃeapɪ lɪno ɾɪt̪ m̪a caɪ cɾuaɪɔ̃
 Δɾ n-ɪapɾaɪɔ̃ θuɪnn tɛap Δɾ tɾuaɪɔ̃,
 t̪óȝɔ̃ɔ̃ mɪp ȝu t̪o . . . (1^o)
 ȝo maɔ̃ uɪlɪv̪e (2^o) Δɾ muɪntɛɾ;
 ɾaɪaɔ̃-ɾa lɪɔ̃ ȝo ɾaɪlɪɔ̃
 luɪɪt̪ caoȝa lɔng v̪o laɔ̃cuɪɔ̃
 v̪'Δɾccuɪn tɪɾe, t̪opann tɾɪɛɾ!
 maɔ̃ ɾɛɾɾv̪e lɪɔ̃ m̪o lɔɪncɛɾ.

Δ lɔɪngɛɾ.

“T̪aɔ̃ɔ̃ɔ̃ɾɪ ɾɪȝe m'ɾɛɾɔɪnn ɾɛn, Δ C̪ongail,” Δɾ ɾɪȝ
 S̪aȝɾan. Tucc̪aɔ̃ v̪óɾan ɾɪn 7 v̪o ɾɪnn̪eɔ̃ caɔ̃ɔ̃ɔ̃ 7 caɾa-
 v̪aɔ̃ eac̪aɾɾa. “Tɪc[ɪv̪] Δ t̪ɪɾɪ ɾeap̪v̪a,” Δɾ T̪opne. ɪɾ
 annɾɪn t̪áɪnɪc C̪ongail Δ t̪ɪɾɪ cona muɪntɪɾ. ɾoȝaɔ̃ɔ̃ 'ɾ[an]
 ɾuɾɪt̪ l̪eɪanap̪maɪɔ̃ aca ann 7 tucc̪aɔ̃ ɾuɾɪȝ ɾl̪eɪv̪e m̪óɾe ó
 ɾɪ[ȝ] S̪aȝɾan v̪o [C̪ongail 7 v̪'a] c̪oɔ̃l̪aɪɔ̃; 7 v̪oɔ̃v̪o an ɾɪ
 ɾɛn Δ ɔ̃ɾoɔ̃ɔ̃ɾɪ C̪ongail ȝaɪ é n̪ l̪á. T̪áɪnɪc mac̪aom̪ cɾuaɪɔ̃
 caom̪aluɪnn v̪o ɾlu̪aȝaɪɔ̃ S̪axon Δ ccuma c̪áɪɔ̃ v̪'a n-ɪonn-
 ɾoɪcc̪v̪o, 7 Δɾ é n̪i v̪o ɾɪnn̪e [ɾé v̪o ?] v̪énaɾ̪n cl̪uɪɔ̃e .i. ɾuɔ̃t̪h
 v̪o ɔ̃op̪v̪o na luɪng̪e c̪o Δ c̪ele v̪o'n c̪aɔ̃l̪aɪɔ̃ uɪle maɾɪ lu̪aɾ[ȝaɔ̃]
 aɪnn̪le no ɾɛɾbe ȝan t̪oɾɾmeap̪c Δ ɾeac̪a uɪme; 7 v̪oɔ̃aɔ̃v̪aɾɪ
 maɪte an t̪ɾlu̪aɪȝ uɪle Δȝ Δ ɾeuc̪aɪn. “Cɪa ɪn mac̪ beȝ v̪o
 v̪o[ȝ]n̪i an ȝl̪ocur̪ ȝaɾɪv̪o Δɾ na l̪ong̪aɪɔ̃ ?” Δɾ C̪ongail.
 “Mac̪ v̪aɾ̪ɾa ɾúv̪o,” Δɾ ɪn ɾɪ, 7 t̪áɪnɪc v̪eɾȝaɔ̃ m̪óɾi v̪e Δȝ Δ
 ɾaɔ̃v̪a. “C̪á h-aɪnn̪ aɪá aɾɪ ?” Δɾ C̪ongail. “Δɾɪɪv̪ Δoɪnɾɛɾ,”
 Δɾ ɾí S̪aȝɾan. “ȝoɾɪɪɛɾ c̪uȝoɪnn é,” Δɾ C̪ongail, v̪o
 ȝoɾɾeɔ̃ é 7 v̪o ɾuɪɔ̃ Δ ɔ̃ɾaɔ̃v̪uɪɾe C̪ongail 7 v̪o ȝaɔ̃ C̪ongail
 Δȝ aɪnɛɾ(3^o) ɾaɪɾ, 7 Δɾ ȝl̪ɪc ɾo ɾɾeacc̪aɾɪ an mac̪aom̪ é.
 T̪áɪnɪc uɪll̪muȝaɔ̃ ɾl̪eɪv̪e [v̪o] ɾí[ȝ] S̪aȝɾan, 7 tucc̪aɔ̃ v̪o
 C̪ongail cona muɪntɪɾ í no ȝo t̪ɔ̃aɾɾnɪc oɪv̪o. ɪɾ ann̪o ɔ̃enap̪
 t̪all̪ann ɾceɪl̪ oɪle v̪o'n c̪aɪɾɾem̪ɾɪ C̪ongail Cl̪aɪɾɪng̪nɪȝ.

(1^o) MS. defective.

(2^o) uɪl̪v̪e; the sense of this word is not clear. Can it be for uɪll̪v̪e, ‘the greater thereby’? uɪll̪, compar. of oll, ‘great.’

(3^o) aɪnɛɾ: sic MS. for aɪȝnɛɾ, ‘pleading,’ ‘questioning.’ Vide s. v., Meyer, “Ir. Lexic.”

We prefer peace to harsh fighting ;
 After having searched south and north
 A wall was raised
 So that our followers would be the greater thereby ;
 I shall go with you gladly
 With¹ fifty ships' crews of heroes
 To devastate territory, thunder of wars !
 If you prefer my voyaging.

"Take the kingship of my own land, O Conghal," said the king of the Saxons. That was given to him, and an alliance and friendship were made between them. "Come to land forthwith," said Torna. It is then that Conghal and his followers came to land. They then went into the broad-armed port, and a great feast² was given to Conghal and his fleet by the king of the Saxons ; and the king was with Conghal every day. A strong, very handsome young warrior came from the hosts of the Saxons towards them ; and what he was engaged in doing was, performing a feat, viz., running from the deck of one ship to another of the whole fleet, like the movement of a swallow or a roe-deer,³ without halting in his running ; and the chiefs of the whole host were watching him. "Who is the little fellow yonder, performing feats of valorous cunning⁴ on the ships ?" said Conghal. "He is my own son," said the king, and he reddened as he said it. "What is his name ?" said Conghal. "Arthur Aoínfhear," said the king of the Saxons. "Let him be called hither to us," said Conghal. He was called, and he sat down before Conghal ; and Conghal commenced questioning him, and the youth answered in clever fashion. A feast was got ready by the king of the Saxons, and Conghal and his followers were entertained at it till night came. Here belongs a portion of another story in the martial exploits of Conghal Cláiringhneach.

¹ ῥαδάοῖρα . . . λυέτ καοῖρα, &c. Cf. for this construction the English one, 'we went fifty strong.'

² Lit., 'a preparation of a great feast.'

³ ἀννίε νο πέριε : a common cheville in Irish tales.

⁴ Lit., 'cunning

of valour,' or 'valorous cunning.'

LXI.

ḠÁLA Arituir mórur mic luḡair .i. ní bḡetan; anuair vo ḡab Torna mac Tinne ní[ḡe] Sḡran ar éiccín ar túr uorinve(1°) cneádar Arituir mac luḡair, .i. ar ní[ḡ] bḡetan, 7 vo airc an uunad 1 níde an ní fén 7 vo mairb a muinuir 7 fuair ben báir an; 7 uob' é ro adbair a báir .i. torrad uobí ní, 7 cláiric am tui[ruió](2°) a toiricefa o'a h-ionnroiccú an rín, 7 cláiric ní 7 a cumál coimveáda ar in t[each] amach go caob na trada, 7 cláiric ari ióair tui[ruió](3°) a toiricefa o'a h-ionnroiccú an rín; 7 mar vo éula(4°) ní ḡair an trluid ḡ orrican an báile, vo ruḡ an ḡein uobí fa a bḡinne, .i. mac, 7 vo fḡiteoil an cumál i; 7 anuair níiric an cláir o'arḡoin vo rcaoirleoir rluaid Sḡran o'airriar eula, 7 cláir óḡlad vo muinuir ní[ḡ] Sḡran a ccenn na ruḡna 7 na cumáile ḡur mairb iad ar don, 7 uconnaic an naoré m-beḡ ḡ tuitim a coim na cumáile. Ro ḡab uerion é ima oirleá 7 tuḡ ler ina uct é mar a níde an ní, 7 vo cláirben oó é. “ḡ ro, a Rí!” ar rí, “tuiricú(5°) fuairu”; 7 vo innir oó mar fuair é. “Folaid 7 cláirú ḡ mair é,” ar ní Sḡron, “7 oirer ar mo fíilbír é, uair ní fuil mac ḡam.” Iairín vo h-oilead ar rcláir(6°) in ní[ḡ] é; 7 ar é rín an mac vo connaic Conḡal ḡ ní ror na lonḡaib, 7 auḡair le ní[ḡ] Sḡran nar' mac oó an mac óḡ.

(1°) Mod. Ir., vo rinne.

(2°) tui[ruió]: tui[rmea] is the older form.

(3°) *Vide* (2°). (4°) vo éula: the forms aóula, aóonnaic, oóula, oóonnaic occur frequently throughout MS. Oóula = ó aóula, ‘when he heard’; oóonnaic = ó aóonnaic, ‘when he saw.’ In a few places the forms oóula, oóonnaic are given in our MS. for aóula, aóonnaic, through confusion of the cpd. form ó + verb with the simple forms. Further, the scribe may have understood forms like oóula as = ó vo éula. However, the forms ó vo

LXI.

As to Arthur the Great, the son of Iubhar, the king of Britain ; when Torna mac Tinne first seized by force the sovereignty of Saxondom, he made a foray on Arthur, son of Iubhar, the king of Britain, and he devastated the fortress in which the king was, and he slew his people, and a woman died in it ; and the cause of her death was that she was pregnant, and the time of child-birth had come to her there ; and she and her maid-attendant came out of the house to the side of the strand, and the pangs of childbirth came upon her there, and as she heard the shout of the host devastating the place, she gave birth to the child in her womb, viz., a son ; and the hand-maid helped her. When the ‘cathair’ was devastated, the hosts of the Saxons separated to seek booty, and a warrior from the followers of the king of the Saxons happened upon the queen and the hand-maid, and slew them both : and he saw the little baby fall from the lap of the hand-maid. Disgust seized him at the idea of destroying it,¹ and he took it in his arms to where the king was, and he showed it to him. “Here is, O king !” said he, “a waif I found” ; and he told him how he had found it. “Cover and care it well,” said the king of the Saxons, “and let it be reared for me,² for I have no son.” Thereafter it was reared for the king, and that is the lad Conghal saw running across the ships ; and he told the king of the Saxons that the young fellow was not his son.

¹ Lit., 'about its destruction.'

² Lit., 'in my possession.'

ἐναλῶ, ὁ ποῖ ὄννασις occur as well. The forms have been printed as in MS., without the apostrophe; but this analysis will make them clear to the student. (5°) τυρτυρῖτα, 'a waif': cf. τυρταρῖτῃε μαῖρα, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6°) *Recte*, ἀρ ἰελῖβ.

LXII.

loméurá Arctuir mic luðair .i. ní bñetan, uobí a n-epáinte móiri uo cuíadú mna, 7 ní raibe mac no inžen aize, 7 ar móri uo éuir air zan uo cloinn uo beic aize, neac uogeuðad a ionad uia éir; 7 uo clor fo na críochaid fā coiñnera óó, ní bñetan uo beic zan cloinn aize. Uo bí bñuðad a n-oiréar Albán 7 crí mic gñioñadā aize ne gaircead 7 nior mīad leó an t-adair uo bí acu, 7 uo éuald-uair ni bñetan uo beic zan cloinn. “Ir olc úuinn zan uútcu rí[š] éiccin uo beic agairn,” ar ríad, “ó uo beic uo gñioñ 7 uo gaircead 7 uo críodāc agairn a córnāh, 7 gā fērr úuinn ní u’a nōingenmair ina uul [u’i]onñroicciú rí[š] bñetan 7 a raúā gñuab meic óó rinn.” Ar í rin coñairle ar ar’ [c]inned āca, 7 uo tñonóiruo rluaid 7 roémarue 7 tāngaduair nompa u’ionñroighiú rí[š] bñetan, 7 ó rāngaduair é uo fñeapolaú 7 uo fñiceolaú go maic iad 7 uo [bādair] go cenō reāc lāite ann. Uo fñairfāiz Arctuir óib annrin cuic iad fēin. “[Ir e]ad, uair linne, gñuab mic uúicr rinn,” ar ríad. “C’ait a nōerñad ríh?” ar [ré]. “An tan uo bādair ar ionñaribad a críodāib bñetan ir ann uo rinnir rinn.” “Ir [móri] uo mñadib uo bí agamra annrin,” ar in rí, “7 ní fēuair cia uioib bair mačairir, 7 adā coñairēā agamra ar a tñuðmoinn aicne ar mo mñicne bunadú,” ar ré, “[7] an tē nac bñuul uiler uadñ ní gñeub agam é adc gē tām zan cloinn. Tuctar leac (1°) uñuill éugairn,” ar ré, “7 adā uñall iairionn agamra 7 caicúir in leac [rin], 7 an fērr aguib bñirfērr an leac uo’n céo urcāir ar mac óamra é zan amairu, (2°) uair ar amñadú adā an aicme u’a bñuilm-rí nac tñadair neac urcāir

(1°) MS. leaca, *passim*.

(2°) Mod. Ir., amra.

¹ ar móri uo éuir air, ‘it caused him great annoyance,’ ‘he was much put out.’ The idiom is a very common one in Irish.

² uo clor, ‘it was heard.’ 3rd sg. T-pret. pass. of cloir, ‘I hear.’

³ bñuðad, a ‘brewy,’ or ‘hosteller,’ ‘one who kept open house.’ In later Irish, ‘a farmer.’

LXII.

As to Arthur, son of Iubhar, the king of Britain, he was very unwell through grief for his wife, and he had neither a son nor a daughter, and he was greatly put out¹ at not having any children—someone who should take his place after him; and it was heard² in the neighbouring territories to him that the king of Britain had no children. There was a hosteller³ in the district of Scotland, and he had three sons, active in deeds of valour; and they considered the father they had as no honour to them, and they heard that the king of Britain had no children. “We regret not having some kingly inheritance of our own,” said they, “since we have the deeds and the valour and the bravery to defend it, and what better could we do than to go to the king of Britain and tell him that we are his sons?” That is the resolution they adopted, and they gathered together hosts and multitudes, and they came to the king of Britain; and when they reached him, they were well served and entertained, and they were there till the end of seven days. Arthur then asked them who they were. “We are, we believe, your own sons,” said they. “Where were you begotten?” said he. “When you were in banishment from the territories of Britain, you begot us there.” “I had more wives than one,” said the king, “and I do not know which of them was your mother; and I have a sign by which I recognise my own sons,” said he, “and he who is not kin to me shall not receive it from me, though I am without children. Let an apple-stone⁴ be brought us,” said he, “and I have an iron apple, and do you cast that stone,⁵ and whichever of you shall break the stone at the first throw is my own son without a doubt, for the race to which I belong have this peculiar to

⁴ LEAC UBULL, ‘apple-stone,’ i.e. a stone at which the iron apple (UBALL IAPIONN) might be cast. ‘IN T-UBULL CLERR’ heads the list of Cuchulin’s games in the “L. na H. TÁIN,” p. 73 a. ⁵ IN LEAC ION: we should expect this to refer to the iron apple, and not to the stone. LEAC really means ‘a flat stone.’

them,¹ that none of them gives a false throw." "Let that stone be given us," said they, "and the iron apple, so that each of us may give a cast of it"; and they were given to them, and they threw a cast each, and they missed.² "It is certain," said Arthur, "that you are not my sons, and I should prefer that you were, and you had no right to tell me a lie"; and he recited the poem :—

I have a question³ for you every day,
O youths who uttered the falsehood !
There is not one of you, floods of valour !
To whom is due the kingdom of Britain.
Were you sons of the excellent woman,
Of the daughter of Edersceol, the very good,
You⁴ would be dear to my heart,
O youths of great activity !
I was left alone
That my danger might be the greater ;
I have not found a son,
Farther off from me is his protection (?).

"Go away," said he, "and though I am without children, I shall not receive you." The sons of the hosteller then left him.

LXIII.

It is then that Conghal finished feasting in the house of the king of the Saxons ; and they all went thence to the house of the king of Britain, and they received a hearty welcome in it, and they kept up the feasting there till the end of a fortnight and a month ; and the young fellow, Art Aoinfhear, was with Conghal during that time, and it was a characteristic of Conghal's that he had a judicial sense and the skill of a king. He saw that the habits that served the king of Britain served the youth ; and Conghal was so situated as to have the king of Britain on his right hand and

αἰσχρομαρς, 'bulwark (?)'. Cf. Meyer, "Contr. to Irish Lexic.," s. v. αἰσχρομαρς. None of these meanings seems suitable here.

⁴ ῥοβρᾶο, 'you were.' In the Glosses the pret. of the copula runs thus : sg. 1, ῥοβρᾶ ; sg. 2, ῥοβρῦ* ; sg. 3, ῥοβο. Then in 1st and 2nd sg. we have the personal forms ῥοβρᾶμ, ῥοβρᾶς developed. ῥοβρᾶο is also 3rd pl. Here I take it as 2nd sg. in agreement with collective μαχαριθε, and not with ῥῖθ ; otherwise it is 3rd pl.

ar a láim òer 7 níg Sazran ar a láim éli, 7 aoubairt Congal: “Maic, a Artuir!” ar ré, “an bfuil clann no iadriaríoe dgas?” “Ní bfuil, ioeir,” ar ré. “Duiran vo bet amlaio,” ar Congal; 7 oobáodar mar rin an aohais rin, 7 rus Congal ní[5] Sazran ler ar n-a márac a rún 7 a coogari. “Maic, a ní Sazran!” ar Congal, “innir oam an fírinne um óáil an mácaoió úo aocím aó’ feilb,” ar ré, “uair ní mac óuit é, ioeir, 7 ar coríail a beura 7 a urlabra le ní[5] bnetan.” “Aoeur-ra rioera a fírinne rin,” ar níg Sazran, 7 no innir an rcél uile aóuil tapla ó éur go oereoh. “O ruióigeaó teaó n-óla aca iadriin aóail vo[5]nichi vo bunao, 7 aober Congal: “maic, a Artuir!” ar ré, “cá luac ooeurta óamra óá braóuinn mac oiong-mála óuit?” “Ní bfuil irin bié dgamra ní nac ttiubhoinn óuit,” ar Artuir, “aóe goaó mac óiler oam é.” “O innir Congal an rcél fíre uile óó 7 tucaaó bnetemnar cuéta, 7 vo innir níg Sazran an fírinne óoib, 7 vo rusrac vo breic a mac pén o’Artuir anhirin, 7 aoubairt Congal: “Oeuna-ra altranar 7 caraoiaó re níg Sazran, a Artuir, 7 bichi in bari ccaioib ó’a céile.” “Oobí Congal ann rin noco tairnioc an fleó 7 oob’ aoióinn leó uile a menma ann rin uair vo óabrac níge Sazran, bnetan, 7 na n-oilen uile; 7 aoubairt Congal: “beannaóe forc, a Artuir!” ar ré, “fuaramar móran maicera 7 onóra dgas”; 7 vo óab dgcclabrac óó, 7 ioeir na briatru-ra ann:—

michó uinn oul tar mair,
 a Artuir móir, mic iudair!
 fuaramar vo máic, fíor oam!
 ar fo an flaic ‘ga bfuaramar;
 fuaramar vo fleao go fíor,
 dgar t’fáilte gan imíom,
 dgar vo maicera fíor óe!
 dgar teaólaó vo éige;

¹ Lit., ‘about the state of.’ ² Luac, ‘reward.’ Luac is sometimes translated ‘price.’ In Muskerry, as I was told, the word is used only in the sense of ‘reward.’ ‘What is the price of that?’ would be translated by cá meuo rin?

the king of the Saxons on his left hand, and Conghal said : "Well, O Arthur!" said he, "have you children or posterity?" "I have not, indeed," said he. "It is hard to be in that plight," said Conghal; and so they passed that night. Conghal took the king of the Saxons into secret council and consultation in the morning. "Well, O king of the Saxons," said Conghal, "tell me the truth about¹ yonder youth that I see with you," said he, "for he is not your son indeed, and his habits and his speech are like the king of Britain's." "I shall tell you the truth about it," said the king of the Saxons; and he told the whole story as it happened from beginning to end. Their drinking-hall was then set up as it was always done, and Conghal said: "Well, Arthur!" said he, "what reward² would be given to me if I find you a worthy son?" "There is not anything in the world I have that I would not give you," said Arthur, "were he but a real son." Conghal told him the whole true story, and judgment was given them; and the king of the Saxons told them the truth; and they brought his own son to Arthur to be judged there, and Conghal said: "Make a fosterage and friendship with the king of the Saxons, O Arthur, and be friends to one another."

Conghal was there till the feast was ended; and they were all in good spirits then, since they had seized the kingship of the Saxons, of Britain, and of the Isles; and Conghal said, "A blessing on you, O Arthur!" said he, "we have received much of good and honour at your hands"; and he commenced bidding him farewell, and he spoke these words there:—

Time for us to go over the sea,
O Great Arthur, son of Iubhar!
We received of thy wealth, I speak the truth!³
Good is the prince from whom we got it;
We partook of thy feast truly,
And of thy welcome without anxiety,
And of thy riches, true it is!
And of the household⁴ of your house;

³ Lit., 'true for me.' ⁴ τεαῖλας, 'household'; here, 'the rights and services of the household.'

Though we partook of all that
 From you, O king and O noble man !
 As we have come over the sea of the son of Lir,
 It is time to bid you farewell.

LXIV.

Thus they were that night, and on the morrow they put their fleet out to sea and out on the great ocean, and they had with them the hostages and captives of all the countries till they reached the island of Tuath Ross, between Ireland and Scotland ; and they encamped in it, and Conghal came up on top of the hill, and his hosts came with him.

“ We are a long time now away from Ireland,” said he, “ and let us go with sail and oar¹ till we reach Ireland, and glad I shall be to reach it ” ; and he said :—

To-night in the island of Tuath Ross
 Are we seven battalions
 I prefer
 To sleep in the land of Erin.
 Thirteen years we were yonder
 In the smooth lands of Lochlann,
 Away from our territory
 And our province, gently.
 We were well off² in the house
 Of³ Arthur the Great, the son of Iubhar.
 There is no king with many strongholds
 With whom I shall compare him to-night.
 Dear is yonder land in the west,
 Ulster of the many hostages !
 Ireland of the many strongholds
 In it I long to be to-night.

“ Do you take food and nourishment, O warriors ! ” said Conghal, “ and after that jump into your ships so that the men of Ireland may not remark us till we go, indeed, into the land of Ulster ” ; and they sailed by the full moonlight⁴ into the district of Ulster at the end of night and beginning of day ; and Fergus

¹ Lit., ‘ Let a sailing and rowing be made.’
 Lit., ‘ In his house with.’

² Lit., ‘ We found good.’
⁴ Lit., ‘ By the full light of the moon.’

“Racádaora,” ar ré, “o’fíor rcél uaduib c’áit a bfuil ferccur mac leve níl ulaó.” Táinig ferccur fa tír, 7 carla ouine úd, 7 fuair a fíor uadú cía in t-ionad a raiúe ferccur mac leve; 7 táinig ferccur mac Rora mar a raiúe a múinter. “Maít, a ferccur,” ar Congal, “c’áit a bfuil níl ulaó anocht?” “Atá ré ag teacht co Sliab Slainge go teach Eochaid Salbuíde anocht,” ar ferccur. “Ír maít linne rín,” ar cád, “uair geubam (1^o) an bhuigheara aín anocht gan amháior”; 7 rannadarann re veieadú do ló o’ionn-roighiú na bhuighe nogo rannadarann go h-inbeair n-ḡaot niran abairtarí Donn Ruḡraíde 7 i cceano na ḡairbriḡeoh nira raíteir íomairí Muilleano 7 go Cairruic na Faircc-riona; 7 doconnadair foillí loḡraíno na bhuighe uadú annrín. “Soillí nioḡcoinnle rúo,” ar firaó óraoi; 7 ioberc na bmaíra-ra ann:—

Solur loḡraíno nioḡbhuighe
inne (2^o) uoib co cleacluoir
ba fearr uoib conomḡadair (3^o)
ḡeubadú ealla (4^o) aíteadair
Sunn re cliaóib cloiriona
ba spóirdeair cuirp cheúctnaighe
re rú tí lá lanfoluir.

Soillí.

“Fairtine rín, a firaóic,” ar Congal. “Ar eoh, go veimín,” ar firaó, “7 bu olc uo’ rluagóibí 7 uo rluaghaib ferccura mic leve í, 7 bú íomúda baí n-eairbaúda o’n m-bhuigín úo.”

LXV.

Táḡadarann ina ccathaid cóirighe o’ionnroicciú bhuighe boirde go teach eachaid Salbuíde; 7 ar amlaíú uobí an bhuighean rion 7 ferccur mac leve innce 7 mic nioḡ 7 noḡlata ulaó 7 éirenn ar ceana na foḡairí ann, 7

(1) geubam, 1st pl. redupl. fut. of ḡadaim. (2^o) inne, ‘bowel,’ ‘womb,’ ‘inner meaning’; O. Ir. inue. For other meanings of this word-form, vide “Br. Laws Gloss.,” s. v. (3^o) cono-m-ḡadair: m, infixed pron. of 1st person. (4^o) ealla, ‘a fit’ (O’R.).

mac Rosa said: "I shall go," said he, "to learn news for you as to where Fergus mac Lede, the king of Ulster, is." Fergus came to land; and a man met him, and he learnt from him in what place Fergus mac Lede was; and Fergus mac Rosa came to where his people were.

"Well, O Fergus!" said Conghal, "where is the king of Ulster to-night?" "He is coming to Sliabh Slainge, to the house of Eochaidh Salbhuidhe," said Fergus. "We are pleased at that," said each, "for we shall take the hostel on him without a doubt to-night"; and they proceeded at the end of the day towards the hostel till they reached Inbhear n-Gaoth, which is called Tonn Rughraidhe, and towards the Rough Way, which is called Iomaire Muilleann, and to Carraig na Faircsiona; and they saw the lantern-light of the hostel off from them there. "That is the gleam of a royal candle," said Fraoch the druid; and he spoke these words there:—

The light of the lantern of a royal hostel,
(Better) that they should change their intention,
Better that they should receive me.
They shall endure a fit of sorrow,
Here through wattles of listening (?).
Lacerated bodies shall be gory-red
Before the full light of day comes.

"That is a prophecy, O Fraoch," said Conghal. "It is, indeed," said Fraoch, "and it bodes ill for your hosts and the hosts of Fergus mac Lede, and many shall be your losses through yonder hostel."

LXV.

They came in serried battalions towards the hostel of Boirche,¹ to the house of Eochaidh Salbhuidhe; and the condition of the hostel was this: it had in it Fergus mac Lede and the sons of the kings and the other great princes of Ulster

¹ *Vide* Additional Notes. We have here the synopsis of the lost tale of the "Destruction of Cathair Boirche."

ՎՈՃԱՎԱՐ ՔԵԱՇՏ ՈՎՈՐԻՐ ԲՈՐ ԱՆ Մ-ԲՐԱՅԻՆ ԲԻՆ, 7 ՈՒ ՔԱԻԹԵ
 ԷՆՎՈՐԱՐ ՀԱՆ ԵՐԵՆՔԵՐ ԵՐԱՐԻՍԻՆ ՈՐ ՀԱՆ ՔԱՅԺԱՄՆԱ ՈՐՇԱԼՄԱ
 ՈՐ ԵՐԵԿԼԼ ԷՐԵՆ ՆԵՐԵՄԱՐ Վ՛ՔԵԱՐԱԻԾ ԷՐԵԱՆՆ ԻՇՇԱ ԸՈՐՄԷՈՎ.

ՔԱՆՃԱՎԱՐ ՄԱՍԻՆԵՐ ԾՈՆՃԱԼ 7 ՔԵՐԸԸԱՐԱ ՄԻՇ ՔՈՐԱ ՀԱՐ
 ՀԱԾԻՐԱՏ ԸՐԵԱԾ (1°) ԱՐ ԻՆ ԵՒԼԱՅ ԾՐ ԱՆ Մ-ԲՐԱՅԻՆ 7 ՎՈ
 ԸԱՐԵԱԾ ԲԼԱՃ ՍԱՇԱ Վ՛ԱՐԸՈՐՈՒՆ ՆԱ ԲՐԱՅԻՆԵ. ՎՈ ԲԻ ԱՐ
 ՎՈՐԱՐ ՎՈ՛Ն ԲՐԱՅԻՆ ԲԻՆ ՆԱ ԵՐԱ ՎՈՒԾ Ա Խ-ԼՈՒՐ ԵՐԱ 7 ՎՈԲԻ
 ԱՐ ՎՈՐԱՐ ԷԼԵ ՎԻ ՄԵՐՇԵՐԱ ՄԱՇ ԱՐԵ ՄԵՐՇԵԱԼԵԱՆՆ ՄԱՇ
 ՔԱՅ ԼԱՅԵՆ, 7 ՎՈԲԻ ԱՐ ՎՈՐԱՐ ԷԼԵ ՇԵ ՄԱՇ ՄԱՃԱՇ 7 Է 1
 ԸՈՐՄԷՈՎԵԱՇՏ ՔԱՅ [Հ] ՍԼԱԾ ԱՆՆ. ՍԼԱՐ ԱՐ ԱՄԼԱԾ ՎՈԲՈՐ
 ՔԱՅԻՐԱԾԵ ՍԼԱԾ 7 ԲԱԾԻ ՈՒՇԼԱՇԱՐ 7 ՈՒՇԱՐԸՈՒՍ ՕՐԱԾ ԱՇՏ
 ԸՈՐԱԾ ԱՇԱ ՎՈՇԵԱԾԱԾ ԱՆ ԵՒՇԼԱՇ Ա ՇԵՎԱՐՄ 7 ԱՐ ՎՈ ՆԱ
 ՇԵՎՈՐԾԻԾ ԱՐ ԸՐԱԾԻՆ ԻՆԱ ՔԱԻԹԵ ՇԵ ՔԱՄ ԱՆ ԲՐԱՅԻՆ ԲԻՆ.
 ՎՈ ԲԻ ԱՐ ՎՈՐԱՐ ԷԼԵ ՎԻ ՔՈՐԱ ՔԱԾ ՄԱՇ ՔԱՅԻՐԱԾԵ 7 ՎՈԲԻ
 ՔԱՇՏՆԱ ՔԱՇԱՇ Ա ՄԱՇ ԱՐ ՎՈՐԱՐ ԷԼԵ ՎԻ, 7 ՎՈԲԻ ՄԱՇԼԵՐՈՒՇ
 ԱՇԱՐ ԸԱՇԵԱԾ ԱՐ ՎՈՐԱՐ ՎԻԼԵ [Վ] ԲՈՐ, 7 ՀԵՐԵ ԲԼԱՅ ՀԱԾ
 7 ԷՐԵՆՈ Օ ԲԻՆ ԱՄԱՇ. ՎՈ ՀԱՐԵՎԱՐ ԲԼԱՅ ԾՈՆՃԱԼ ՎԱ ՀԱՇ
 ԱՐՎՈ [ՎՈ՛]Ն ԲՐԱՅԻՆ ԱՆՆ ԲԻՆ. “ԾՈՆՃԱԼ ԲՈ,” ԱՐ ԼԱՇՏ ԲՈՐԱՐԵ
 ՆԱ ՇԱՇՐԱՇ, “7 ԲԼԱՅ ԱՆ ՎՈՄԱՆ [Բ]ՈՐ ԻՆ ԲԱՐՐԵ ԱՆՈ.”
 “ԻՐ ԲՈՐ ՀՈ ԲՐԱԼԻՆ,” ԱՐ ՔԵՐԸԸԱՐ ՄԱՇ ԼԵՎԵ, “7 ՎԵՆԱՐԻ
 ՄԱԻՇ, Ա ՄԱՍԻՆ. . . (2°),” ԱՐ ՔԵ, “7 ՆԱ ԸՈՐՄԵԱՐԸԱԾ ՔՍՈ
 ԲԱՐ ՈՒՇ ՈՐ ԲԱՐ ՈՒՇԱՆԵԱՐ ՍՄԱԻՇ ԱՇՏ ՔԱԻՇ[ԵՈՒ]ԱԻՇ ՔԵԱՇ
 ԲԱՐ ԸՈՐՄԼԱՆՆ Ա ՈՒՇԱՐ ՆԱ ԲՐԱՅԻՆԵ ՀՈ ԵՇԻ ԼԱ ԸՈՆԱ ԼԱՆ-
 ՔՈՐԱ.” ԻՐ ԱՆՆԲԻՆ ՎՈ [ԷՐԻՀ]ԵՎԱՐ ՆԱ ԵՐԱ ՎՈՒԾ Ա Խ-ԼՈՒՐ ԵՐԱ
 ԱՄԱՇ, 7 ԸԱՆՃԱՎԱՐ ԵՐՄԻԼԼ ՆԱ ԲՐԱՅԻՆԵ 7 ՎՈ ԸԱՐ[ԲԵՇ] ԱՐ
 ՄՈՐԻ ԱՐ ՆԱ ԲԼԱՃԻԱԻՇ ԱՄԱՅ 7 ԸԱՆՇԱՎԱՐ ԻՈՐԲԼԱՆ ԻՐԻ
 ՄԲՐԱՅԻՆ ԻԱՐԲԻՆ. ԸԱՆՃԱՎ[ԱՐ Ո]Ա ԲԼԱՅ ԱՐԻՐ ԸՐԻՆ Մ-ԲՐԱՅԻՆ
 7 ՎՈ ԸԱԻՇՎԱՐ ԲՐԱՐԱ Վ՛Ա ՔԱՅՈՒՇ ԶՈՐՄԱ 7 Վ՛Ա ԲԲ[ԱՃԱ]ՎՈՒՇ (3°)
 ՔԱՇԻՐԱՇԱ ՔԱԼԵԱՇԱ ՔՈՐԱ ՀԱՐ ՔԱՅՈՐԱՏ (4°) ԼԱՇՏ ԸՈՐՄԷՈՎ

(1°) ԸՐԵԱԾ : *vide* note (4°), p. 90. (2°) MS. defective. M. O'C. supplies
 մաւշ.

(3°) ՔԱՃԱ, ‘a spear’; *vide* Windisch, “Wörterbuch,” s. v.

(4°) ՀԱՐ ՔԱՅՈՐԱՏ, 3rd sg. s. pret. of ՔՈ-ՅՈՆԱԻՄ, ‘I wound.’ ՔՈ is an intensive
 particle.

¹ *I. e.*, ‘Received his first training in arms.’

² There is a peculiar ellipsis

and of Ireland with him ; and there were seven doors on that hostel, and no door was without a towering champion or very brave royal prince or strong powerful hero of the men of Ireland guarding it.

The followers of Conghal and Fergus mac Rosa proceeded till they came to a stand on the hill above the hostel, and they sent a host to devastate the hostel.

There were on one door of that hostel the three Dubhs from Tory Island, and on another door of it was Mesgedra, son of Art Mesdealbhann, the son of the king of Leinster, and on another door was Cét mac Maghach, and he was accompanying the king of Ulster.

The way with the princes of Ulster was this : that theirs was the victory in heroism and valour save it were that the warrior received his first weapon¹ from them ; and at that hostel Cét spent the hardest first night he ever spent.² On another door was Rosa Ruadh, son of Rury, and his son, Fachtna Fathach, was on another door, and Maolchroich, father of Cathbadh, on still another door, and the pick of the hosts of Ulster and Ireland furthermore. Conghal's hosts shouted from every point of the hostel. "Here is Conghal," said the sentinels of the 'cathair,' "and the hosts of the world there on the sea." "Truly they are," said Fergus mac Lede, "and act well, O people . . .," said he, "and let not that interrupt your drinking and pleasuring, but wage your combat in the door of the hostel till day arrives with its full light."

Then the three Dubhs from Tory Island came out, and passed round the hostel, and they inflicted great slaughter on the hosts outside, and they returned after that unscathed into the hostel. The hosts came again up to the hostel, and they launched a shower of their blue darts and of their sharp-edged, bloody spears, so that they wounded the guards at the

in this idiom. Lit., it means, 'It is of the hardest first-nights in which Cét was--that hostel.'

նա ռ-օւրբեօ. Եւ[ուի] Մըրթուր մաք ու[ն] Լաւն ճոռ իւր
 7 ճեօ Լաօճ Լըր, 7 բաւր յեւծաւօ 7 իմբարձոյն ճաւն [ճո ո]օ
 մարծաօ ճ մսոյն ճոռ 7 յօ յօւրն ճա իւսն յօ մբրայն
 ճօ յօրն 7 ճաւոյն իւր մ-բրայն ճոռն [ճա] իւր. Եւնճար
 յօւսն ճո յօրն յըրթարճաւ ճա իւր Լաւն իւր Եւն 7 ճա
 ռ-օւսն սւե, 7 իր ճա իւր յօրն յօրն Բաւն Բաւն մաք
 Բօր, 7 յօ ճաւն մաք 7 յօ ճաւն ճաւն 7 յօ Լըսար
 ճաւն Լաօճ յօ Եւրն ճա մսոյնն է, 7 յօ իւրն յօ ճաւն
 ճաւն ճա յըր յօրն 7 յօ իւրն ճաւն ճա իւր. Եւնճար ճա
 իւսն ճաւն ճաւն մ-բրայն, 7 յօ ճաւն սւե.

LXVI.

Եւոյն ճա մաք Մաւն ճա ճոռն մաք յօյննոյնն ճա
 իւսն 7 ճաւոյն ճա ճա ճաւն ճա իւրն. Եւոյն ճաւն ճաւն ճաւն
 իւրն մ-բրայն ճա իւր. Եւ ճոռն ճա յօ ճաւն ճա իւսն
 սւե ճա'ն մ-բրայն ճաւն 7 յօ ճաւն յօ ճաւն
 ճոռնն ճա ճաւն ճա, 7 յօ ճաւն ճաւն ճաւն մաք
 Եւսն ճաւն ճաւն ճա 7 է ճաւնն ճա ճաւնն ճա
 իւրն, 7 ճա ճաւն մաւնն սւե ճո, 7 յօ ճաւն մաք
 7 յօ ճաւն ճա ճաւն Լաօճ Լաօ ճաւն, 7 ճաւնն ճաւն
 ճաւնն ճա մ-բրայն ճաւն 7 ճաւն ճա մօւսն ճո մօր.
 Եւոյն ճաւն ճա ճաւնն ճա ճո ճոնն, 7 ճաւնն ճա
 ճաւնն մաք ճաւնն ճա ճաւնն, 7 ճաւնն ճոնն ճա :
 “Եւնն ճաւն, ճա ճաւն ճաւն, ճա ճա ճաւն մաւն
 ճաւնն ճաւն, 7 ճաւն ճաւն ճաւն մաք Եւսն ճա
 ճաւնն.” Եւնճար ճա ճաւնն ճա իւրն 7 յօ ճաւն
 ճա ճա ճաւնն; 7 ճաւնն (1°) ճաւն ճաւնն ճա ճաւնն
 ճա ճաւնն, ճա ճաւնն ճա ճաւնն ճա, 7 իր ճա ճաւն
 ճա ճաւն ճա ճաւնն 7 յօ ճաւնն ճաւնն

(1°) MS. ճա ճաւն. ճա came to be considered evidently as a conjunction meaning ‘when.’

¹ Lit., ‘In their lying of wounding.’ Լաւն Լաւն : Լաւն, gen. of leon,

doors. Mesgedra, the son of the king of Leinster, came there and a hundred warriors with him, and he met with strife and contention outside, so that his people were killed; and he drove the hosts from the hostel in fierce fashion, and came thereon back into the hostel. The inhabitants of Innsi Gall and of the Isles then came to the southern door; and it is at that door that Fachtna Fathach mac Rosa was, and he went out and seized his arms, and fifty warriors from the pick of his people followed him, and they shot at the host nearest to them, and they beat them all off from the hostel, and he [Fachtna] himself came thereafter into the hostel. The hosts came up again to the hostel, and they shouted round it.

LXVI.

Cét mac Maghach came out alone against the hosts, and he passed thrice round the hostel, and he left a gory heap of them lying wounded.¹ He himself then came back again unscathed into the hostel. Then all the hosts again shouted round the hostel, and they plied it quickly with rough-topped rocks, and Boirche Casurlach, son of Eochaidh Salbhuidhe, heard that when he was in a seat on the resting-place of the hostel with one hundred and fifty warriors round him; and they went out, and one hundred and fifty warriors fell at their hands outside; and they themselves came back again into the hostel unscathed, and were greatly praised. Tidings of that fight reached Conghal, and he saw Art Aoinfhear, son of Arthur, before him, and Conghal said to him: "Raise for me, O Art Aoinfhear, the thrice fifty royal warriors who have come, and bring the head of Boirche, son of Eochaidh, to me." They came to the hostel, and they shouted from every point of it; and when Boirche heard that it was himself they were seeking, he approached them quickly; and it is on the floor of the hostel that they met together, and they

¹ 'affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as 'ἥ ἡμέρα ἡμεῶν ἡμεῶν ὁ γῆρας,' 'It is a sad day for our young folk.'

re céile 7 'uob' é a ccríoc sup' tuir boirce Caruirlac mac Eeachaio Sálbuirde cona t'ri caoga macaom le h-Art Doirfeir mac miz Biretan, 7 táiníc fén iomflán amac 7 tucc ceann boirce ler go h-airm i maibe Congail. "Ag rin, a Congail, in ceann 'uó iarrair orim," ar ré. "Ber buair 7 beann-aétain!" ar Congail, "7 véna iméadé fedaia uócum 'uó tíre fén 7 uob' flán trénaí." (1°) Ro iméiz an macaom iarrin uócum a tíre .i. Críocá Bireatan 7 uó gábran mize Bireatan oia éir sup' comaimrin Congail le h-Art Doirfeir uerim. Ó'conncaodar rin na t'ri Duib a h-Inir Tuir boirce Caruirlac uó tuirim, ba uoiliz leó é 7 uogábrat a n-airma 7 tángadar amac. "Ni tiucram aréad go n-uioglam mac Eeachaio ar na h-ailmarraib"; 7 uoir gá b cat no comlann mii co t'arla Anaóal euéad mac miz Concenn mii 7 uó fedaia comlann c'roda curata re céile, 7 uó forcamlaiz (2°) Anaóal ormaran sup' ben a t'ri éinn uib co uéagárai, 7 uó éuir a b'raónuire Congail iao. "Ag rin cinn na t'ri n-Duib uuit, a Congail," ar ré, 7 uobert:—

Cinn uuit, a Congail Cláiraignaiz!
 T'ri mic uobí 'guc' b'raéar!
 Uoiroraodar (2°) linn 'male;
 Tángadar a tiuglaic; (4°)
 Na t'ri Duib uó m'arbur,
 T'ri meic Ceatba, t'riur curad!
 Ar iaoirin romcectnaizre, (5°)
 Rompágra fo éru éuáioh;
 Na t'ri Duib a h-Inir Tuir
 Uó éoraodar (6°) liom go g'inn.
 Sochaidé uó m'arbrat,
 Ir u'ar éallratat a c'inn.

C.

(1°) trénaí, comp. of tréan (trén).
 3rd sg. pret. of forcamlaizim, 'I prevail.'
 = uó ro-ro-car-aodar.
 s. v. tiug; Hogan, "Cath. R. na Rig," p. 190.
 m, infixed pronoun of 1st person sg.

(2°) forcamlaiz,
 (3°) uó uoraodar
 (4°) tiuglaic, 'last-day': cf. Windisch,
 (5°) ro-m-cectnaizre:
 (6°) uó éoraodar: uó uó-ro-car-aodar.

fought together ; and the end of them was that Boirche Casurlach, son of Eochaidh Salbuidhe, fell with his thrice fifty warriors at the hands of Art Aoinfhear, son of the king of Britain, and he himself came out unscathed, and he brought with him the head of Boirche to where Conghal was. " Here, O Conghal ! is the head you asked of me," said he. " Success and blessing !" said Conghal, " and proceed forthwith to your own country, and be well and stronger." The warrior proceeded after that to his country, viz., the territory of Britain, and he assumed the kingship of Britain afterwards, so that in that way Conghal was contemporary with Art Aoinfhear. When the three Dubhs from Tory Island saw Boirche Casurlach fall, they grieved at it, and they seized their arms and came out. " We shall not go in till we shall avenge on the foreigners the death¹ of the son of Eochaidh," [said they] ; and neither in battle nor in combat were they resisted till Anadhal Euchtach, son of the king of the Concheanns, met them, and they fought in brave and warrior-like fashion together, and Anadhal overpowered them and cut their three heads off right quickly, and brought them to Conghal. " Here are the heads of the three Dubhs for you, O Conghal," said he ; and he said :—

Here are the heads for you, O Conghal Claraighneach,
 Three sons your brother had !
 They fell at our hands together ;
 Their last days had come.
 I slew the three Dubhs,
 The three sons of Ceathba, three heroes !
 It is they who wounded me,
 They left me in grievous plight² ;
 The three Dubhs from Tory Island
 Fell by me exactly.
 Numbers they had slain
 And from them cut their heads.

¹ Lit., ' Till we avenge the son of Eochaidh.'
 grief.'

² Lit., ' in gore of

LXVII.

Do éualā fercur mac leve an triar rin v'a muintiri vo
 tuitim, 7 vo gāb aḡa n-éccaoine go mói 7 aḡa n-aómolāó,
 7 aoubairt: "An fāḡaim neac v'a n-voiguilc rúo?" ar ré.
 "Raáaora ann," ar Cet mac Maḡach, "7 ní tiucab (1°)
 arceac noco tuḡtar ceann mic ri[ḡ] Concénn éḡaora." Táimic
 amac 7 vo rin an caé uile co tḡarla Anaóal
 Euéac ar 7 v'fearaora comlano rioóa, fearamail,
 calma, curata, neartmair, naímviḡe, aḡmair, ionḡantaac, 7
 vo tuit Anaó[al] a ccrióchaib (2°) an cómluinn, 7 tucc a
 ceann leir rin m-bruiḡin anonn a briaónuire ferc[ur]
 mic leve, 7 aoubairt an laoi ann:—

Ceann vuit, a fercur tlaó!
 Óir ar mri riḡrulaó (3°);
 Ceann riḡ Coimceann, cr[uaó] cur!
 A n-voigail éinn (4°) na tḡri nOub,
 Ar é vo éiri ar ar rluaiḡ
 Ar voiriḡ briaḡne go m-buaó;
 Ar aipe tu . . . (5°) muiḡ
 A n-voigail [ceann] na tḡri nOub.
 Ni tuḡ a lám a lám riogh
 Occlac vob' fearri tḡiri ḡmóh
 ina Anaóal . . . (6°) reano
 Cé voraora (7°) liom a éenn.

c.

Voéualā rin Torna mac Tinne riḡ Saḡran voba óoiliḡ
 leir Anaóal vo tuitim [le] criuaóóémeanoaib Ceit, 7
 táimic anonn rin m-bruiḡin; 7 vo tuit naonbar vo
 báiriḡ (8°) na briaḡne, 7 vo fuāḡair comhrac ar luét na
 briaḡne. Ao[éonnaic] Merceóra mac Airt Mercealbanó
 .i. mac ri[ḡ] laḡen ina aḡaó, 7 v'fearaora c[omlann]
 calma, comláiri, curata re ééle, 7 ba riuaḡar va riḡ aca
 7 ba ḡur óa ḡ[air]ḡeaóach 7 ba tenne (9°) óa óam

(1°) ní tiucab, 1st sg. conj. B-fut. of tuitim.
 MS., crioach.

(3°) ri-ḡ-rulaó, ḡ, infixed pron. 3rd sg.

(2°) crioachaib;
 (4°) éinn:

LXVII.

Fergus heard of the fall of these three of his followers, and he bewailed them very much and praised them ; and he said : “ Can I find anyone to avenge these ? ” said he. “ I shall go,” said Cét mac Maghach, “ and I shall not come in till you get the head of the son of the king of the Concheanns.” He came out, and he searched through the whole battle till Anadhal Euchtach met him, and they waged a fierce, manly, brave, warrior-like, vigorous, hostile, dire, wondrous fight, and in the end of the fight Anadhal fell, and he (Cét) brought his head with him into the hostel to Fergus mac Lede, and he recited the poem there :—

Here is a head for you, O Fergus of Ulster !
 For it is I who overthrew it,
 The head of the king of the Concheanns, brave the warrior !
 In revenge for the heads of the three Dubhs.
 He it is who inflicted slaughter on the host
 At the doors of the hostel, victoriously !
 That is why
 In revenge for the heads of the three Dubhs.
 There placed his hand in the hand of a king¹
 No warrior better in vigour of deeds,
 Than Anadhal
 Though I have brought with me his head.

When Torna mac Tinne, the king of the Saxons, heard that, he grieved at Anadhal's falling by the hard strokes of Cét, and he came into the hostel ; and nine of the chiefs of the hostel fell, and he proclaimed war on the inhabitants of the hostel. He saw Mesgedra, son of Art Mesdealman, the son of the king of Leinster, before him, and they waged a brave, very strong, and warrior-like fight together ; and it was an onslaught of two kings, and it was the fierceness of two

sic MS. (5^o) M. O'C. supplies *туґар амуіґ*. (6^o) MS. defective :
 M. O'C. supplies *Concheann*. (7^o) O. Ir. *ṡoradur*. (8^o) *байрѣб* for *байрѣб* ?
 Cf. Lismore, fol. 156, b. c. 1. (9^o) *tenne* : abs. noun from adj. *teann*, ‘strong.’

¹ *I. e.*, ‘There swore fealty to a king.’ *Vide* Add. Note.

n-oileann (1°), 7 vob' é críóc an comluinn gur éuit Torra
[mac] Tinne le Meiceora, 7 rucc a ceann lef mar a
riabte ferccur mac leve; 7 roberc in laoi:—

Ceann vuit, a ferccur Eahna!
Gurab móire do mhenma,
ní ceann do cenn Torra érim
cláiric tar muir go mórcéill;
Torra mac Teinne go m-buair,
Ri Sagar, raoinne rluaid,
Ar é an fer rin co bhuilb
Do éuir ár man árbhuigín.
Do fercramar comlann cruaid
muir ar Torra ne h-énuair;
Ar é nomcneuctaid (2°) co ceno
Sé voraour liom a ceann.

Ceann.

LXVIII.

Cíot tra déit dochuála ConĠal a érinéir do éuitim 7 a
mílú do marbáó 7 a éuraid do cruaidléoraó 7 a máite
do muthuĠaó, do éirig réin 7 ferccur mac Rora 7 an
corraó (3°) uile, 7 do éuirvair te[imú] 7 cenuala irin
m-bhuigín a n-éifeadé; 7 dovbairc ferccur mac leve:
“Eirccio, a fíor[Δ]!” ar ré, “uair acaéar aĠ loiraó na
bhuigine oruinn, 7 caibruíó bair n-aigéte rocalma eirve, uair
ar ura óaoib bair marbáó i ccaé ina bair loiraó a te[is].”
Do eirceovarran uile annirín 7 do érioctaid an talam
trómpoivaeá ina trímáil la [béimeannaid] (4°) na mileaó
aĠ bhuiraó na bhuigine o'a n-Ġuailib (5°) 7 aĠa cóĠbáil
uib. Ir annirín do cóirigeadó caé ferccura mic leve co
h-aélam a cceircaĠaó cáta ConĠail, 7 voba céoraóac an
vó cáte rin .i. ConĠal cona allmarchaib 7 ferccur mac leve
cona ulltaóac. Ro benaó béim boir i ceno a céle vo'n
vó cáte rin. Voba vluic an veabáio 7 vob' foccur an
impeirin do róirao clanna RuĠraioe a n-aĠaó na

(1°) MS., oileann, gen. to later nom. oileann. (2°) nomcneuctaid,
nomcneuctaid: throughout the MS. the asp. after 1st sg. infixed is omitted.
(3°) Corraó or Corraó (?) : v. *infra*, p. 90, note (4°). (4°) béimeannaid (?);
MS. defective; M. O'C. reads muir. (5°) Ġuailib for Ġuailib.

warriors, and it was the strength of two huge deer, and the result of the combat was that Torna mac Tinne fell at the hands of Mesgedra, and the latter took his head with him to where Fergus mac Lede was, and recited the poem :—

A head for you, O Fergus of Eamhain !
 May your spirit be greater thereby,
 No head is it but the head of Torna, the strong,
 Who came over the sea with great skill ;
 Torna mac Tinne, victoriously,
 The king of the Saxons, freedom of a host !
 He it is, with wounds,
 Inflicted slaughter round the great hostel.
 We waged a hard fight,
 I and Torna together ;
 It is he who severely wounded me
 Though I have brought his head with me.

LXVIII.

However, when Conghal heard of the fall of his champions, and of the death of his warriors, and of the severe lacerating of his heroes, and of the destruction of his chiefs, he himself and Fergus mac Rosa and the whole company (?) arose, and they set fire and flaming faggots to the hostel at one time ; and Fergus mac Lede said : “ Rise, O men,” said he, “ for they are burning our hostel, and face out bravely, for it is easier for you to die in battle than to be burnt in a house.”¹ They all rose then, and the heavy-sodded earth shook round them through the [strokes] of the warriors who were overthrowing the hostel with their shoulders, and raising it with them.

It is then the army of Fergus was drawn quickly up right opposite the army of Conghal ; and keen were these two armies, viz., Conghal and his followers, and Fergus mac Lede and his Ulstermen. The two armies struck boldly at one another. Close was the strife, and at close quarters the struggle which the Clann Rury maintained against the

¹ Δ ττιῖ, ‘in a house’; Δττιῖ, adv., ‘inside.’

n-állmárraé sup cuiread ár anbaíl eatarra co rnaíóruir
 mic miosó-aoiri ar na linnicib fola foruerrge uobí fo coraib
 na ccuiraó, 7 uo ben ferfur mac Rora a briaibémenoa
 bioóbaó oirra, 7 uo meiribí Congal conaíu curaid terna
 caithaib sup muié an caé ar ferccur mac Leve 7 ar
 ulltaódaib; 7 uo iaó Rora ruad mac Ruíruíde 7 fáctne
 fáctáé, a mác, a taimcill ferccura mic Leve, 7 tuccadur
 rciaé tar loiré uo'n laocímilead, 7 ruíadur ar nioir a
 n-eriomuil 7 a n-engnamó é, 7 uo loircead an baile uile
 ann rin le Congal cona átaib 7 uoconnaic fáctna Finn
 file na h-ára móra rin taimcill na briaigí, aroú duibairt :
 "Ír iomóa leácta ulltaó runn," ar ré, "7 ar neimmaic
 liomra a m-beic ámlaio rin, 7 uo feradur leé ar leé .i.
 cúigeaí 7 ceíre céo aroú uo túit u'ulltaib ann, 7 uoicé-
 neadur 7 ríce céo uo túit uo'n eíruaé táinic linne tar
 muií 7 tar mórfairíge"; 7 uo bí aza n-eccaoine co
 h-aóbalmaí con-eberc:—

ruil (1^o) runn leácta fo linn éró
 U'a bfuil liom, uamha uogno!
 Saoé liom ár ulltaé u'a ttois
 a fur anbaíu re h-ioríuil;
 Cúigeí ar ceíre céo
 aroú (2^o) tuccad u'ulltaib a n-écc;
 Sunna uo túiteadur érá
 Ír ano atáio a leácta (3^o);
 Uoicéneadur ar ríce céo
 uo'n eíruaé táinic runn ar réo,
 Írin áat ééona uo cúir
 a leácta runn, conur (4^o) ruil.

ruil.

LXIX.

"[Áct] cióó olc uo áct an briaídenra," (5^o) ar fáctna
 Finn file, "ar meara u' Eochairó Salbuíde í, óir uo túit
 [a] mác maic innte .i. boiré Caíruilac mac Eochairó (6^o)

(1^o) ruil for Mod. Irish atá: Strachan ("Subst. Verb," Phil. Soc., p. 55)
 says:—"So far as I have noted, this (usage of ruil) is foreign to the prose of all
 periods, and must be regarded as a poetical license." (2^o) Pronounce 'ré,

foreigners, so that between them they made such great havoc that young children could swim in the pools of very red blood at the feet of the warriors ; and Fergus mac Rosa struck at them with his inimical mighty blows, and Conghal cleaved a warrior's path through the battalions, till he won the battle over Fergus mac Lede and the Ulstermen ; and Rosa Ruadh mac Rudhraighe and Fachtna Fathach, his son, closed in round Fergus mac Lede, and they covered the escape of the hero,¹ and carried him away by dint of their valour and their dexterity ; and the whole place was burnt by Conghal and his battalions ; and when Fachtna Finn File saw the great havoc around the hostel, he said : " Here is many an Ulster grave," said he, " and I like not its being so, and I know how it is on both sides, viz., five persons and four hundred of the Ulstermen fell there, and of the host that came with us over the sea and ocean, there fell ten persons and twenty hundred " ; and he bemoaned them very much, and said :—

Here are graves under a pool of blood,
Of all who are with me, cause of ill !
Sad to me is the slaughter of Ulstermen from their home,
And dismay through valour.
Five persons and four hundred
Of the Ulstermen it was that were put to death.
Here fell they however ;
It is there are their graves ;
Ten persons and ten hundred
Of the host that came hither on the way,
In the same battle they put
Their graves here, whence it is (?).

LXIX.

" However ill for everyone that hostel has been," said Fachtna Finn File, " it is worse for Eochaidh Salbhuidhe, for his good son Boirche Casurlach mac Eochaidh Salbhuidhe

otherwise line hypermetrical. (3°) MS., *leáctadā*, which makes the line hypermetrical. (4°) *Conur*? (5°) MS. *burbenra*. (6°) *eachadō*: gen. in O. Ir. *eachadach*, *eachadā*; here MS. contraction for *adō*.

¹ Lit., 'they placed a shield over the track.'

Sálbairé, 7 cá ferrí ainm uá mb[eiréa]ó uiré ina bhuigén
 b'oiré." "Dénar cheadá Ulaó aguin, a ócca!" ar
 Conġal, "7 aigéer [cú]é Eochair Sálbairé linn." "Na
 h-ábair rin, a áiríng!" ar fáctna Finn file, "óir ar
 lóir a noerndar u'ulc [ar] h-ulltaib dé coroin nige
 n-éneann ar túr, 7 buó leat Ulaó iar rin." Ir ann rin
 aubairt Conġal [le n-a] múintir: "ġad neac ar tualoing
 ġairéad no luáigill aguib ticcirí liomra co Temraig [u'ionn-
 ro]igir ar n[ig] éneann ġo tuitirí linn 7 ġo ccorndarra (1°)
 nige n-éneann nír; 7 táiníc Conġal [iar rin] (2°) tar
 ferndar Ruiré nír rairéer Cuán Snámá áigéac 7 tar
 ferndar na nír rairéer fódairí Muiréenne 7
 u'ferndar Conuiré 7 uo Comardarra 7 tar ilac 7 tar boinn
 7 ġo Temraig ná nioġ, 7 nioir mócuiríroar rluáigh Teám-
 rach iá ar rcuir u'a n-oiríroigib, (3°) 7 ar n-erice uo'n
 níg roime ġo b[e] [aca] ar an cat ar n-a córuġad áca ar
 in rairé 7 ná meríeó ar n-a tóġbáil. Uo h-innreó uo
 luáir luáigé rin, 7 uo buóġ co rcenmó leirin rcél rin.
 "Uo fódarr]a cuic iá rin," ar luáir luáigé, "Conġal
 mac Ruáiré níg an réim níg rin [7] ruáer curad, 7 uo
 rinne an fear rin uilc móra a n-éneirí árér, 7 teigirí
 neac uairé [ġo luá]igib Temrac 7 ġo tuáóib breágh
 7 mór"; 7 uo imġeáor ná teáca ġo tinneardac [le]r
 ná corcuirín, 7 aubairt Conġal re fáctna Finn file:
 "Éiríġ ġo luáir luáigé," ar ré, "7 ábair nír fágáor
 Temairí cona ġiallaib ágarra no tabrad cat uámh."
 Táiníc fáctna Finn file co Temraig, 7 aubairt re
 luáir: "Acá Conġal," ol ré, "ar rairé ná Temrach 7
 aubairt letra Teámairí cona ġiallaib u'fágáil no cat
 uo ábairt uó rén." "Ní níg uá n-obaor cat," ar luáir,
 "7 ní léccearra (4°) Teámairí uaim ġan catuġad tar a

(1°) Corndarra: 1st sg. subj. deponent of corndaim, 'I defend.' For the extension of dep. forms in 1st sg. subj., *vide* Strachan, "Dep. Verb," p. 115, &c.

(2°) Or, roime.

(3°) ar rcuir u'a n'oiríroigib; MS. orirí; read perhaps oríroaó.

(4°) léccearra: 1st sg. conj. B-fut. of lécim, léicim, 'I leave.'

fell in it, and what better name could it have than Boirche's Hostel?'

"Let us harry Ulster, O warriors," said Conghal, "and let us destroy Eochaidh Salbhuidhe's territory." "Do not say so, O Ardrigh," said Fachtna Finn File, "for you have wrought enough evil on the Ulstermen, but do you contest the kingship of Ireland first of all, and, after that, Ulster shall be yours." Then Conghal said to his followers: "Let everyone of you who is capable of deeds of valour or activity come with me to Tara to attack the king of Ireland, so that he may fall at our hands, and so that I may defend the kingship of Ireland against him." Conghal then came through Ferta Ruire, which is called Cuan Snamha Aighneach, and over Ferta na . . . , which is called Fochaird Muirthemhne, and Ferta Conaire and Comarmara and Ilath, and over the Boyne to Tara of the Kings; and the hosts of Tara did not perceive them when their musicians ceased, and the king arose and saw the army in array on the plain, and the standards raised aloft. Lughaidh Luaighne was informed of that, and he started up quickly at the news. "I know who these are," said Lughaidh Luaighne; "it is Conghal, son of Rury, who leads that kingly course and warrior-onslaught; and that man created great evils in Ireland heretofore, and let some one go from me to the tribe of the Luaighne of Tara and to the people of Bregia and Meath"; and the messengers went off rapidly on these errands; and Conghal said to Fachtna Finn File: "Go to Lughaidh Luaighne," said he, "and tell him to leave Tara and its hostages to me, or else to give battle to me." Fachtna Finn File came to Tara and said to Lughaidh: "Conghal is," said he, "on the plain of Tara, and he tells you either to give up Tara and its hostages or to give battle to himself." "He is no king if he should refuse battle," said Lughaidh, "and I shall not part with Tara without fighting for it, and ask, O ollamh! a respite for

ceann, 7 iarrfa, a ollamhain! cairne na h-oirde anocht
 uairfa ar Congal nogo tti mo tionól, uair ní rial úorain
 m' fagáil am' donair." Táinig fachtua Finn file go Congal,
 [7 a]oubairt an cairne rin vo éadbairt vo luğair luidgne.
 Tugran an cairne rin úó 7 [vo] gáb Congal longporit a
 n-accail an oirde rin nogo ttáinic folurtráct erge vo
 ló [ar] n-a mairach.

LXX.

Vo éirig comalta Congail anoirin .i. Fíadóc uraói:
 "Mair, a rig a [Con]gail!" ar ré, "tabair an cat fearua
 uair táinic neit rin trein 7 rin [rolair] (1°) 7 fuadair
 cat ar luğair rin ló ra." Vo éirig Congal 7 vo cóirig a
 cat a [ccé]oir, 7 tug leibionn vo ríadair talcmaria ina
 timcill, 7 vo cógbad a meirgeoh a 7 n-oncoin o-beul[er]a
 uairuib, 7 uobí grian 7 urfuat rig ar Congal voócum an
 cat rin. Ir ann rin táinic a tionól go ri[gh] éirionn, 7 vo
 éirig 7 vo cóirig a cat go h-aclam 7 uobádar bairb 7
 brianén 7 fuata 7 faoilinn um Teairraig vo'n coruinn rin,
 uair uobí cáct úib ag cuimniugad a bpalcandair o'a céle,
 uair uob' fala vo Congal rirrin 7 é rén 'na mac rig
 éirionn a ionnairbad úorain ar a cúigeat rén 7 a uair[er]-
 bairtair vo mairbad úó roime ag cornam rig rin .i. bairal
 bóoiobadh mac Ruğairde. Rob'fala vo luğair rirrin a
 mac vo mairbad ar a cérfognam úó. Ir annrin vo com-
 ruiceoir na cat ceactairua rin ar tulair na Teairrac 7
 vo caitceoir a ccéoirin cat re céle 7 vo mairg bloircem
 boúba vo na catuib ceactairua a ccenn a céle gur úlurich
 an uadair, gur ionfoicirig a n-ionguin, 7 vo gábrat
 tuata bregh 7 mair 7 luidgne Teairrac ag comolucugad
 an cat gur cuirrioc ára móra ar mairrin Congail nogo

(1°) táinic neit rin trein 7 rin rolair. For the phrase cf. Stokes, "Tog-
 Troi," Gloss. Index, s. v. "sén úaire"; "táinic neit vo'n feon 7 uon rolair,"
 and the Agallam ("Silva Gad.," p. 132), Ir annrin ionnro táinic a neit
 rin rén ocur rin rolair. Sén is evidently treated in the text as a fem. noun.

to-night for me from Conghal until my muster comes together, for it is not generous of him to come on me alone."

Fachtna Finn File came to Conghal, and asked that that respite be granted to Lughaidh Luaighne. He gave that respite to him, and Conghal encamped in Acaill that night till dawn of day on the morrow.

LXX.

Conghal's foster-brother, Fraoch the druid, then rose : " Well, O king, O Conghal," said he, " give battle forthwith, for there has come strength for prosperity and for [aid], and challenge Lughaidh to battle this day." Conghal arose, and he drew up his army forthwith, and he made a breast-work of strong shields round him ; and their standards were raised aloft, and their open-mouthed leopards were above them, and the majesty and fearfulness of a king were Conghal's in that battle-array. Then there came the muster of the king of Ireland, and the latter rose and drew up his army quickly, and royston-crows and ravens and spectres and sea-gulls came round Tara at that noise ; for both of them (*i.e.* Conghal and Lughaidh) were mindful of the enmity of one to the other ; for Conghal was angered that he, a king of Ireland's son, should be in banishment from his own province, and that his brother should have been slain in his presence whilst defending his kingdom, viz., Bresal Bodhiobadh mac Rudhraighe.

Lughaidh was enraged at his son's being slain on his first service. Then the battalions on both sides fought on the hill of Tara, and they clashed their first weapons of battle together ; and the mighty hostile clash of the battalions against one another resounded on either side, so that the strife became knit and the attacking was at close quarters. The men of Bregia and Meath and the tribe of the Luaighne of Tara kept urging on the attack, so that they inflicted great slaughter on the followers of Conghal till they came to the spot in the battle

rángadair i rín lathair cáta i ndiaidh ConĠĠail 7 fereccur mac Rora i rín cáta. I r ánni rín ábubairt fáctna fínn fáil: “Maid ám, a anaim, a ConĠĠail!” ar ré, “veuna féin maid 7 coruin nige n-éireann uair vo marbhad ’h allmairmaid uile.” “Ní h-íad vo coroin nige an vómáin vómáin neoc ro gádar vó,” ar ConĠĠail, “áct meic miosraide éireann vódi um focair 7 ar íad bairreair an cátra ar éuathaidh Teáirad 7 ar lúghaid lúaigne”; 7 vo éuir rín men[ma] mór i ccathaidh ConĠĠail gair bairiobair beairna éeo gac curad vó i ccac ní[gh éireann].

LXXI.

I r ánni rín vo gáir ConĠĠail ag rloige na rluag 7 vo bean a bairt-bémenoa b[íobhad] oirra 7 vo leanaobair a éirí comaltatá é .i. Meirne, Semne, 7 lathairne [7 va] mác Cuiréneac Ulad .i. fegarur 7 fíthep. Cíot tra áct ba bairt ar b[íobhadáid] an caitmíleac ConĠĠail an lá rín, 7 ba vich ar óegódoirí a gíomáir ag cur[ruagad] an cáta no go ráiníc mar a ndiaidh lúghaid lúaigne i rín cáta, 7 tug ríad ní[e rí]íad vó 7 fadóair ne formná, 7 voba comárac va anrad 7 va uair[reac] (1°) ioráile 7 va fonn cáta an cómtuarccair rín, 7 vo léiccead lathair fairrín f[or]leatán i rín ioráil rín vóib le bairbe a m-builead (2°) 7 le neirínige a n-airm 7 vo [éuad] neair 7 nioadair, calmac 7 curavac ConĠĠail tar lúghaid lúaigne, 7 tug béim a[óbal] áirearach vó gair ben a éenn v’a cóluinn, 7 tuc a iolac corcair 7 commaoiríe of áirí. Vo mair ar éuathaidh Teáirad 7 ar fíruib briegh 7 míde 7 ar lúaigní Teáirad ánni rín ó vo éuir a tairíad 7 a tairíerna ar cur áir 7 urbadá oirra, uair ar é rín áir ar mó tucad ar lúaigní Teáirad ráim. Táiníc ConĠĠail ríomí vo éir

(1°) The top of the letter r is still visible in MS. uairreac, ‘a noble, knight’ (O’Reilly). (2°) MS., builead.

where Conghal and Fergus were. It was then that Fachtna Finn File said : " Well indeed, my soul, O Conghal ! " said he, " perform yourself a good deed, and defend the kingship of Ireland, for all your foreigners are slain." " It is not they that I took from it who defended the kingdom of the world for me," said Conghal, " but the sons of the princes of Ireland who were with me, and it is they who shall gain this battle over the people of Tara and Lughaidh Luaighne"; and that gave great spirit to the battalions of Conghal, and every single hero of them cut a gap of a hundred in the army of the king of Ireland.

LXXI.

Then Conghal commenced hewing down the hosts, and he dealt them his mighty, inimical blows, and his three foster-brothers, Merne, Semhne, and Lathairne, and the two sons of the Picts of Ulster, Fergus and Fithneas, followed him. However, on that day the hero, Conghal, was a doom to enemies, and his deeds were destruction to noblemen as he passed through the battle-throng till he reached where Lughaidh Luaighne was in the fight ; and he opposed his shield to the latter's, and his sharp-edged weapon to his shoulder ; and that conflict was the battling of two warriors and of two valorous heroes, and of two props of battle ; and a large and very wide space was left them in the fight on account of the fierceness of their blows and the violence of their weapon-play ; and Conghal exerted his strength and heroism, bravery, and warriorship on Lughaidh Luaighne, and he dealt him a terrible, triumphant blow, so that he cut his head from his body, and he raised aloft his shout of triumph and of exultation.

He defeated then the people of Tara, and the men of Bregia and Meath, and the tribe of the Luaighne of Tara when their chief and lord fell, and they were slaughtered and decimated ; for that is the greatest destruction that was ever inflicted on the tribe of the Luaighne of Tara. Conghal

na Teimhach iarrin iar m-buaid ccorcail 7 ccoimmaoirí. “Beir buaid 7 beannaíctain, a Congail,” ar fáctna Finn file, “uair ar ní éreann gan amairur éú anoir, uair acáio geill éreann agha a tTeimhaid, 7 gairíteir ainm ní[ḡ] úioct.” “Do bí Congail 7 maíte a múintire a ctiḡ na Teimhac an oíche rin, 7 vo ḡab ḡialla fer m-bregh 7 míoe 7 sentuadā na Teimhac, 7 cāngadair cuigeohaid éreann ann rin v’a miosḡa[ó] 7 v’a mairuḡadōran .i. Deaghad mac Sin, ní va coiccead Muidan, 7 Conhac car ní Con[nac], 7 Aric Míroelmañ, níḡ Laiden, 7 tugrat níḡe dōran 7 vo ḡab áironeit é[rann] uile ann rin, 7 tugurtair níḡe Ua cCinnrealdaid vo Cíomēann mac ferḡ[ura] Fairge, 7 tugurtair vā ctriann Connac v’Oillill Teōra ḡadē 7 v’Oillill Teōra [Cíod], 7 tugurtair a vūadō vā ḡad vēḡōuine v’a mairde ina fōcail ar ionnairbadō.

LXXII.

lomēura fearccura mic leue afeō mō mairō pena múintir ó vo ḡab Congail níḡe n-éreno 7 ó vo cuit luḡadō luaidne leir: “Ní léicce a n-érimn mīr 7 vo vēna m’ionnairbadō a h-érimn amac 7 mādōra ḡo Teimhaid v’a mairuḡadō”; 7 mánic ferḡur mac leue moime ḡo Teimhaid, 7 mior motuighead 1 tTeimhaid é nogo mánic ḡo covuilteach Congail. “Do breit féin vuit, a caitmíró, a Congail,” ar fé, “7 ní mīr vo rinne ’h amirair mair dēt lughadō luaidne 7 vo cārcura(1°) níḡe n-ulaō vuit nogur vūltair féin i.” “Búō mair vuitr coēt ḡo Teimhaid mair rin,” ar Congail, “uair ní cūireadbra (2°) a h-érimn thú mair vo cūir luḡadō luaidne mīr”; 7 vo fer fáilte ḡo miodair nír. bā fáilró fearccur vo’n comhac rin Congail, 7 vo bādair a tTeimhaid an oíche rin, 7 vo éiríḡ Congail ḡo moc, 7 vo cūadō féin 7 maíte a múintire vo vēnam comairle cia v’a

(1°) vo cārcura: 1st sg. pft. of cāirḡim, ‘I offer.’ (2°) ní cūireadbra: 1st sg. conj. B-fut. of cūirim.

came after that to the House of Tara after his triumphant and exulting victory. "Success and blessing, O Conghal!" said Fachtna Finn File, "for you are, without a doubt, the king of Ireland now, for yours are the hostages of Ireland in Tara, and let you be named king." Conghal and his chiefs were in the house at Tara on that night, and he received the pledges of the men of Bregia and Meath and the natives of Tara; and the provincial kings of Ireland came there to acknowledge him as king and to render him service, viz., Deaghadh mac Sin, king of the two provinces of Munster, and Conrach Cas, king of Connaught, and Art Mesdealman, king of Leinster; and they gave the kingship to him, and he received the high-sway over all Ireland there, and he gave the kingship of Hy Kinsella to Criomhthann, son of Fergus Fairge, and he gave the two thirds of Connaught to Oilill Teora Gaoth and Oilill Teora Crioich, and gave his native possessions to each nobleman who was with him in banishment.

LXXII.

As to Fergus mac Lede, he said to his followers when Conghal received the kingship of Ireland, and when Lughaidh Luaighne fell at his hands: "He will not leave me in Ireland, and he will banish me out of Ireland, and I shall go to Tara to offer homage to him"; and Fergus mac Lede came to Tara, and he was not perceived in Tara till he had reached the sleeping-booth of Conghal. "Yours is your own judgment, O hero, O Conghal!" said he; "and it was not I who opposed you, but Lughaidh Luaighne, and I offered you the kingship of Ulster, till you yourself refused it." "You did well to come thus to Tara," said Conghal, "for I shall not drive you out of Ireland as Lughaidh Luaighne drove me"; and he gave him friendly welcome. Fergus was glad at that speech of Conghal, and they were in Tara that night; and Conghal rose early and went with the chiefs of his people to

Եղիշ Երեմիայի Երկրորդ Գրքի Գլուխ Դ-ի Բանաստեղծությունը

(1°) *Vide* Additional Notes.

advise as to whom he should give the kingship of Ulster ; and they all decided to give it to Rosa Ruadh, son of Rury, and to give the free-circuit of Ulster to Fergus mac Lede ; and Fergus mac Lede was in that position till Fachtna Fathach assumed the kingship of Ireland, and the latter gave the kingship of Ulster to him when Rosa Ruadh was killed in the battle of Lough Foyle at the hands of the foreigners ; and Fergus mac Lede was thus in the kingship till he was slain by the monster at Tonn Rughraidhe ; and though Conghal was thus in the kingship, it was Fergus mac Rosa who had the best portion of it during his time ; and Fachtna Finn File and Bricne mac Cairbre amended that story ; so that that is the military career of Conghal Cláiringhneach mac Rughraidhe and the feats of Fergus mac Rosa so far ; and Conghal was fifteen years in the kingship of Ireland after that, till he fell at the hands of Duach, fosterling of Deaghadh, as the poet said :—

Conghal was fifteen years,
The son of the great Rury,
At the hands of Duach, fosterling of Deaghadh,
He met with grief and rough strife.

THE END.

ADDITIONAL NOTES.

PART I.

P. 2.—The following verses from the famous poem of Gilla-Coemain, h-Ériu
 Δρο ινιρ na mīg, contain references to the kings mentioned in our text:—

Fudair nīa Segamuin Δ reēt [B.C.]
 Or inō émuo cen anoreēt [311]
 Dorodair in caproed cār
 La henna n-Δirgōed n-Δmnaγr.

Enna Δirgōed, Δρο Δ βλαο,
 Roēat cētrī dōic bliadon : [304]
 Rī Dandā, docer i cat
 La Crimēano calma Corcraē.

Cētrī bliadna Crimēaino dāγr [284]
 Or inō hēmuo immelglair :
 Docer rī cumpairve in dāγr
 De lāim Ruoraiγe roγairb.

Ruoraiγe, rī fāil co m-blair,
 Seēt veic bliadna ve bliadnaib : [280]
 Dpat īr bēt vo Dandā bino
 Éc acbaē i n-Δrγatglino.

In fīntait mār Δ Mumain maic,
 Δ nōi vo'n éγrāo cōmoatē ; [210]
 Dorodair, mar rofīrāo,
 Lāγr in m-Dneral m-boofbaō.

Dneral boofbaē co beēt,
 nōi m-bliadna or hēmuo Δ nerē ; [201]
 Docer rī Cuālīgne 'con tait,
 Vo lāim luagne, mic fīntait.

Luγaio luagne, léir Δ blao,
 Cen buaire trī dōic bliadna ; [192]
 Dorodair hua Δirē imlīg
 Vo glaic Congail chlāγrīngmīg.

ADDITIONAL NOTES.

Congal, cóic bliadna déc dóig [177]
 Do mac Ruopdaige nomóir;
 Lárín Duad, dailec Deoais,
 Fúair tóig ocuf tnomoebar.

Duad, balta Deoais, ino ais,
 Ippige of Tempaig éolgaic: [162]
 nó in-bliadna o'd rmaic immaic,
 Conomairb fáctna fáctac.

Fáctna, fíoi, áct a ceóair,
 Do mac Ropra ippig beóair;
 La éóair feoilis, mac fíoi,
 Docep in fíi de ruad fíoi.

[TRANSLATION.]

Received Nia Segamain seven [years in kingship] [B.C.]
 Over Eriu without injustice; [311]
 Fell the charioteer curled
 By Enna the Raider the cruel.

Enna the Raider, exalted his fame,
 Spent he four [times] five years: [304]
 The king of Banba, fell he in battle
 By Crimthand brave, the conqueror.

Four [were] the years of Crimthand the accomplished [284]
 Over Eriu the green-bordered :
 Fell the king pleasant of the Carn
 By the hand of Rudraige the very stern.

Rudraige, king of [Inis]fail with fame,
 Seven [times] ten years of years [reigned he]: [280]
 Doom and evil [was it] to Banba pleasant,
 [Plague] death died he in Argatglend.

The great Fintait from Munster good,
 Nine years [were reigned] by the champion active; [210]
 Fell he, as hath been certified,
 By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
 Nine years over Eriu [was] his power; [201]
 Fell the king of Cualgne at the contest,
 By hand of Luagne, son of Fintat.

Lugaid Luagne, manifest his fame,
Without molestation [reigned he] thrice five years ; [192]
Fell the grandson of Art Imlech
By hand of Congal Flat-face.

Congal, five reputable years [and] ten [177]
[Were reigned] by the son of very great Rudraige ;
By Duach, fosterling of Dedach,
Received he reverse and heavy destruction.

Duach, fosterling of Dedach, of the good fortune,
In kingship over haughty Tara [succeeded he]:
Nine years of his sway [had passed] away, [162]
When slew [him] Fachtna the Prophet.

Fachtna, twenty [years], except four, [153]
[Were reigned] by the son of Ross in royal life ;
By Eocho Feidlech, son of Find,
Fell the king by the red [spear-]point.

The above poem has been edited and translated by Dr. MacCarthy, in Todd Lect., R.I.A., vol. iii., pp. 142-213, from the "Book of Leinster" (twelfth century). The verses end with the following reference to the author himself:—

ḠILLA-CAEMAIN CEN ḠAINNE
MAC ḠILLE ÍAE[1]H SAMḠAINNE,
ÍÁILIO OÍ'N ḠAR[Ḡ]ḠNÍM ÍOMḠIAL,—
AR N-ÁRUM ARORÍḠ HEḠENN.

Gilla-Caemain, without penuriousness,
Son of noble Gilla Samthainne,
Thanks for the difficult feat he has earned,—
For recital of the arch-kings of Eriu.

P. 2, ll. 5-15.—O'Donovan, in the "Annals of the Four Masters," has the following note under A.M. 5058, referring to Eochaidh Feidhleach:—"This monarch rescinded the division of Ireland into twenty-five parts, which had been made three centuries before his time by the monarch Ugaine Mór, and divided the kingdom into five provinces, over each of which he appointed a pentarch, or provincial king, who was obedient and tributary to himself. These were—Fearghus, son of Leide, King of Uladh, or Ulster; Deaghadh, son of Sen, and his relative Tighernach Tedbhannach, Kings of the two Munsters; Rossa Ruadh, son of Fearghus, King of Leinster; Oilioll, who was married to Meadhbh, the monarch's daughter, King of Connaught. Flann synchronises Fearghus, son of Leide, with Octavianus." In the above extract from

O'Donovan's notes to the Four Masters the appointment of the provincial kings referred to in the opening passage of our text is ascribed to Eochaidh Feidhleach, and not to Lughaidh Luaighne. Ballymote Synchronisms (MacCarthy, B Text) give Concobar mac Nessa and Cairpre Niafear, instead of Fergus and Rossa Ruadh, and ascribe the division to B.C. 27 ("Todd Lect.," vol. iii., p. 305).

P. 2, l. 18.—The following is the Dinnseanchus of Beanna Boirche, from "Book of Lecan," p. 512 b:—"Beand Boirchi canas rohainmniged? Ni ansa Boirchi boaire mic Rosa rigbuidi 7 ba hed a súidi buachalla a bend sin 7 is cuma do irgaireadh cach mboin ota Dun Sobairci co hInnber Colptha 7 o Boind co Beind Boirchi 7 ni gealta bó mir foralma seach aroili. Unde Beand Boirche dicitur." "Whence is Beann Boirche named? Not hard (to reply). Boirche was cow-herd to the son of Ross of the yellow wrist, and that mountain was his herdsman's seat, and equally would he herd each cow from Dunseverick to Innber Colptha, (Drogheda, Boyne mouth), and from the Boyne to Beann Boirche, and no cow pastured beyond another. Whence is named Beann Boirche."

P. 3, l. 19.—"From Mulladh (Mullagh) to Beanna Boirche . . . from the Bann to the Drowes." The following verses of Fintan from the "Book of Leinster," p. 8 b, give the five chief divisions of Ireland:—

FINTAN cecinit oo ranno na cóiceo:—
 Cóic uirpanna hēreond eoir mair 7 tīr
 doveadra na coemcainle caēa cóicir oib,
 O ōrobáir oian aḡḡbair in checrano dáio
 coirín mboino mbánasobail terbairce bām,
 O boino bino banbruceais co cétain cūan
 Co commor balruchais na tū n-uēt n-úar
 ó'n commor cēna rāin co fūirctus car
 O beolo ino aḡḡbair don oiaḡḡaircher ḡlar
 O lūmneē long dobal leēan a lār
 Co ōrobáir ōronḡ armglan rūrēben rā
 suētemāil plectusuo ar rāigter rūrē
 comlán in ceptusuo rāroio i cóic.

P. 12, l. 16.—*epic* 7 *eneclann*. Judging from "Glossary to Brehon Laws" (*q. v. s. v.*), the exact meaning of these terms is not certain. *Epic* seems used generically. There are said to be four *eirics*, viz., *aithgin*, *dire*, *tairgille*, and *enecland*. We have, however, an apparent distinction between the two in the fact that *raēa*, 'debts,' is glossed by *eneclann*, and *coirp-oirē*, 'body-fine,' by *epic*.

P. 18, l. 18.—*nī ra teadēt ned' flaitiura*. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—*ba oo gearaib riḡ ēreann*. We have here a case of *gear*, obligation, 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the *gear* is often made the pivot upon

which the heroic deeds, or even fate, of the hero turns. The following curious instance of a gear of Finn mac Cumhail from the Agallamh ("Silva Gadelica," p. 195) may be of interest. In his case the gear was in the nature of a left-handed pledge:—

Ír annrín tucfadar an ingen cuach fionn ardaic ar a coim ocúr a lán do mío ro-óla ann ocúr tuc illáim fionn. "Cpét ro, a ingen?" ar fionn. "Mío ro-óla romercda," ar ír. Ocúr ba geir o'fionn fleo o'obao ocúr fadur in cuach ocúr íbír vís ar ocúr ar n-ól na vís do ro mercbuadaro eo é. Ocúr tucfadar a dgaio ar in féinn ocúr gach oíc ocúr gach ainim ocúr gach lén cacha oofuoir ar gach fer oíob ro chuib ina n-dgaio lafin mercao tuc an ingen aír.

"Out of her bosom then the young woman brought a *cuach* of white silver, containing its fill of delicious mead, and reached it to Finn, who questioned: 'Young woman, what is this?' 'Mead,' was her answer; 'delectable, potent to intoxicate.' Now to Finn it was prohibition (gear) to refuse a regalement; he took the *cuach* therefore, drank a draught from it, and, that swallowed, straightway was all demented. Upon the Fianna he turned his face, and every harm, and flaw, and mishap of battle that he knew against any man of them he, by operation of the frenzy that the young woman had worked in him, threw in their teeth."

P. 20, l. 3.—*So cuobruio na laocraioi*. The name of this well does not occur amongst those enumerated by Petrie in his Essay on Tara (Trans. R.I.A.). Could it be a *volks-etymologie* for *laoc cobair*, the famous well marked on Petrie's map?

P. 20, l. 5.—*Muilen Ciarnaioe*. The following extract describes the origin of this name:—"Cuan O'Lochain, chief poet and lawgiver of Ireland, whose death is recorded in the Annals of Tighearnach, at the year 1024, states in his poem on the ruins existing at Tara, that Cormac, the son of Art, chief monarch of Ireland in the third century, had a beautiful *cumal*, or bondmaid, named Ciarnaid, who was obliged to grind a certain quantity of corn every day with a 'bro,' or quern; but that the king observing her beauty, took her into his house, and sent across the sea for a millwright (*cug raor muilino tar mórtio*), who constructed a mill on the stream of Nith, which flows from the fountain of Neamhnach to the north-east of Tara."—Petrie's "Tara," p. 164.

P. 22, last line.—*Comleceob a d'gce o'or*. The face was very commonly taken as a standard of measure in primitive times, just as are the foot, hand, and arm in the English—"a foot," "two hands high," "at arm's length," &c. For the phrase cf. "Book of Leinster," p. 54, l. 14, *comlechet c'aisghí do veig-ór*.

P. 29, l. 12.—The "Dinnseanchus" is a collection of legendary accounts of the origins of Irish place-names. Copies of it are found in our principal Irish MSS., the Books of Leinster, Ballymote, Lecan, &c. Stokes has published the Rennes edition in the "Revue Celtique"; and the poetic passages have been

selected by Mr. E. Gwynn for his Todd Lectures. Very skilful use has been made of it in the present story; and the circumstances under which the Dinnseanchus of Ath Fuar was composed are probably unique. In the Books of Leinster and Ballymote Dinnseanchus the usual formula for commencing one is *Canar go h-ainmnegeo . . . m anra?* The phrase has here been reduced to the less formal and more colloquial *Ca h-ainm . . . ?*

P. 29, ll. 24, 25.—*noea nraí.* Really not a question. The literal translation is: “Your warriors have no cause to attack us, O Criomhthann,” said Conghal. “That is so,” said Criomhthann.”

P. 30, l. 18.—*maḡ imrim.* This may not be a place-name. The difficulty is in—(1) the particle *oo* preceding, and (2) in the phrase *maḡ imrim* itself. It is possible that there may be a wrong division of the words. *maḡ imrim* might be a cheville of some kind. Stokes has given a word *maḡ* as meaning ‘great,’ which may possibly be the present one. *imrim* has the meaning ‘running.’

P. 37, l. 6.—A better translation might be: ‘Unless you come in order to plunder us with Conghal Cláiringhneach, there is nothing for you to destroy on us.’

P. 40, ll. 11, 12.—The MS. has *airc* for *arc*, and *doconnaairc* for *doconnaarc*. *Airc* of course may mean ‘necessity,’ ‘straits’: cf. phrase *tré airc no éigín*; but then we should expect *doconnaarc*, not *doconnaairc*. Dr. Meyer suggested a word *arc*, ‘valour,’ to me, and I have adopted it tentatively.

P. 42, l. 20.—*ḡébdar bhuígen ort, i.e.* ‘a palace shall be attacked on you.’ The translation in the text is not correct: cf. p. 84.

P. 45 (3rd line from bottom).—Translate ‘let you go,’ instead of ‘let them go.’

P. 46, last line.—*uair vingeubdora a éirgeab.* Restore MS. reading *éogab*, and translate, ‘for I shall ward off his attack from the Ulstermen.’ Omit note (2°).

P. 48, l. 16.—For *coirgeab* read *coḡab* as above, and translate: ‘He would ward off your attack from the Ulstermen.’

P. 49.—Semne has given his name to *inbeir Seimne*, Larne; *Maghseimne* in *Dalaraidhe*; *Inis Seimne*, Island Magee. Larne, Co. Antrim, derives its name from *Lathairne*.

P. 50, l. 19.—*Óán da Beann.* Monsignor O’Lavery, in his “History of Down and Connor,” vol. iv., in referring to Dun da Beann, now Mount Sandell, Coleraine, quotes the following from the Ordnance Memoir MS. (written in 1835 by J. Blakely):—

“Mount Sandell is of an oval shape, and measures 175 feet north and south, by 140 feet east and west, with a trench in the centre, which runs east and west, and is about 17 feet from the bottom to the top of the ford. There are two ‘giants’ graves,’ one near the west side, and the other near the south side of the fort, each 25 feet by 16 feet. The fort is, from the planting at the west side to

the top, about 40 feet high, and 30 feet high from the bottom of the trench to the top of the fort at the east side, and 40 feet high at the north side. The south side is grown over with blackthorn. The parapet is almost level with the top of the fort. There were two excellent springs about 150 perches north of the fort in a wood."

P. 56, l. 28.—ΕΑΥ ΓΡΑΟΙΒΕ. "The ancient name of the Cutts, on the Bann at Coleraine, was Eas Craeibhe, the cataract of Creeve. This Creeve was a princess who was drowned here: she was the daughter of Owen mac Duirtheacht, and she resided in the great fortress, Dun da Bheann, now Mount Sandell. From this cataract the tribe which dwelt between it and the River Roe was named *Fir na Craeibhe*, 'the men of Creeve.' The territory in later ages belonged to a branch of the family of O'Kane."—O'Laverty, "Down and Connor," vol. iv., p. 156.

P. 57, l. 3 *from bottom*.—ΜΑΙΤΕ ΤΙΛΑΘ ΔΡ ΔΕΝΑ. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—ΔΟΝΑΘ of Inber Tuaighe. The origin of the name is related in a metrical Dinnseanchus in LL. and Ballymote. In these it is called Tuag-Inber.

P. 61, ll. 20, 21.—Literally: 'should doubtless be . . . should possess . . . should contest.'

P. 62, l. 1.—ΘΟ ΕΙΛΑΤΥΘ ΟΥΜΝΕ. Remarking upon this passage in "Manners and Customs," p. 274, &c., O'Curry says: "The reference to the general use of round stones in this battle is curious indeed; but the round stone must not be taken to be the same as the Lia Lamha Laich, or 'champion's hand-stone,' for the latter weapon was apparently always reserved for some particular occasion or opportunity of a more important character, in some difficult contest of skill; while the round stones are here represented as having been cast promiscuously with the darts and spears on the advance of both parties to close combat, in which their 'long heavy spears' and their 'broad green spears' for thrusting, and their swords for cleaving, were called into requisition. It is remarkable that in no details of any battle before or after this Battle of Aenach Tuaighe is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated Ceallachan of Cairil against the Danes, so late as about the year 920, in which it is stated (Book of Lismore) that 'their youths, their champions, and their proud, haughty veterans came to the front of the battle to cast their stones, and their small arrows (or darts), and their smooth spears on each side at one another.'"

P. 63, l. 25.—'The three foster-brothers.' Notwithstanding the *κομβάλ-ταβα* of the text, it is clear that they were Conghal's foster-brothers (*κομβάλ-ταβα*), and not his foster-sons (*κομβάλταβα*). Their relation to Conghal is shown by the fact that, on p. 49, their father, Fionntan mac Rudraighe, is said to be Conghal's foster-father (*οιοε*). Elsewhere the MS. has *κομβάλταβα* correctly.

PART II.

P. 70, l. 2.—**ՌԱԾԳՈՍՈՆ ՄԱՇ ԽՐՄԱԻՇ.** The Irish seanchuidhe had no qualms of conscience in laying all sources under contribution for the work he had in view. Here we find the Biblical name of Nabuchodonosar, son of Herod, of which **ՌԱԾԳՈՍՈՆ ՄԱՇ ԽՐՄԱԻՇ** is the Irish variant, introduced to us as king of the mythical land of Uardha (the Cold). For the form **ՌԱԾԳՈՍՈՆ** cf. "Thes. Palæohibernicus," Index Nom. :

Եսլմորաօսաժ քոթն

Յա մաժ Ռաժգոսոն Նաբ Քեւ.

K. Meyer, "Zeit. für Celt.," B. iii., p. 19 ;

ՌԱԾԳՈՍՈՆԱՂՐՐ, "Book of Ballymote" (MacCarthy, Todd Lectures, vol. iii., p. 298).

P. 70, l. 3.—**ԵԵՐՈ** may be for the common **ԵԵՐՈՆ**. The form might possibly be due to the omission of the *n*-stroke over the *i*, so that for **ԵԵՐՈՆ** we would have **ԵԵՐՈ**. It is needless to say that the first syllable 'be' of such names is the word 'be,' 'a woman.'

P. 70, l. 7.—**ՇԵՐՈՆ ՆԱ ՇԱՆԳՆԵ, ՈՒ ՆԱ ՇՈՒՆԵՐ,** a summary of the business and pleasure of a king. **ՇԱՆԳՆԵ** is translated in Brehon Laws' Gloss. by 'case,' 'cause,' 'question,' 'dispute,' 'plea.'

P. 72, l. 10.—**ՐԱԺՐԱՄՈՆ Ա Ն-ՇԱԼՐԱՅԱՏ.** Rathlin in Dalriada, to distinguish it from islands of the same name in Ireland. The oldest form of the name was **ՐԵՇՐԱ**, an "n" stem like **ԵՐԱ**, 'Ireland.' The declension therefore was **ՐԵՇՐԱ**, **ՐԵՇՐԵՆՆ**, **ՐԵՇՐՈՆ** (**ՐԱԺՐԱՄՈՆ**), like **ԵՐԱ**, **ԵՐԵՆՆ** (O. Ir. **ԵՐԵՆՈ**), **ԵՐՈՆ**. The tendency in these stems is to adopt the dat. sg. as nom., hence, e.g., the popular name of Erin, and hence **ՐԱԺՐԱՄՈՆ**, as here. The further change of **ՐԱԺՐԱՄՈՆ** to the sound 'Rathlin' is easily explained on phonetic grounds. The combination *cr* tends to develop an intermediary sound, or 'glide,' *t* between the *c* and *r*; compare, for example, the phonetic development of French *naître* from *nascere*:—*nascēre* (Classical); *nascre* (popular Latin) = *nasc̄tre* = *nasc̄tre* = *naistre* = *naître*. Similarly **ՐԵՇՐԱՄՈՆ** develops a dental 'glide' *t*, and so develops thus—***ՐԱԺՐԱՄՈՆ**, ***ՐԱՇՐԱՄՈՆ**, and then **ՐԱԺԼՈՆ**, the dental *t* changing *r* to the dental liquid *l*. The change has been further essentially helped out by the influence of the dental group *nn* on the first group of consonants. We have, besides Rathlin off the Antrim coast, a **ՐԱԺՐԱՄՈՆ** island in Lough Neagh, another off the Donegal coast, and the well-known **ՐԵՇՐԱ** (**ՐԱԺՐԱՄՈՆ**) off the coast of Dublin, now called Lambay Island. Our author evidently adds 'in Dalriada' to avoid confusion with these latter.

P. 72, l. 18.—**ՇՈ ՄԻՆՆԵ Ն-ԶՕՇԱ.** **Ն-ԶՕՇԱ** is a case of what Pedersen (Kuhn, Zeit. xxxv.) calls dynamic eclipsis and aspiration. The following are two early examples which he cites:—**Ա ԲԱՐԻԱՅ ՌԵՐԱՐ ՌԵՐԱՐՇԵՆ, LL. 62 a, 48;** **ՇՐԻՅՈ ԴԱՐՄԱԵՆ ՇՈՅՈՐՈՐ ՇԱՐ ՇԻՐՈՅ ԵՐ ԲՐԵՐ ԲԱՐ, LU. 103 b, 4, 5.**

This latter sentence exemplifies the phenomenon of dynamic aspiration in the case of *chirvoub*. Quite a number of examples may be collected from our text. Cf. p. 50, *ιστιν εροχουροε 7 εηλδξ*; p. 136, *ειστιν ηισρ 7 ηηηαιοι*.

P. 74, l. 2.—*Κι Οονν μαρ ιομχαδα*. I have translated this proper name by 'King Donn,' as the scribe who copied the text evidently considered it to stand for such. The aspiration of the letter *ο* in *Οονν* suggests at once, however, that we have to deal with a compound *Κιθονν* taken as one word, of which *κι* is simply the well-known Irish word *κνις*, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' *Κιθονν*. Such a collocation as *Κιθ Οονν*, King Donn, would be strange in Irish, save that we considered it, as here, a *volks-etymologie*, brought about by the influence of English. The name of the daughter of King Donn, *Ταιρι Ταιοιβεαλ*, is a common one in Irish story: cf. *e.g.* *Ταιρι Ταιοιβεαλ*, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, *last line*.—*Κορταο*. I met the following interesting occurrence of this word in the Stowe MS., C. I. 2. (R. I. A.), fol. 21, b 2, ll. 11-15:—*7 τανκαταρ πομπο καν κορταξ (i.e. κορταθ) ζαν κομναιξι κυρ ζαβρατ ποραθ 7 λοηξπορε αρ ταιβ λειτρεαδ Ρυηξι*. *ζαν κομναιξι* shows, of course, the force of *κορταξ*, viz., 'halting, staying.'

P. 101, *last line*.—*Ουν Ταιρι*. The following extract from the "History of Down and Connor," by Monsignor O'Lavery, is most interesting as embodying the opinion of one well familiar with the scenes here described. In his chapter on Rathlin Island (vol. iv., p. 384), Monsignor O'Lavery, after quoting from this tale, makes the following remarks:—"Whoever wrote this tale must have resided in Rathlin; it is so faithful to the topography, though everything is described in an exaggerated style. The palace prepared by Donn for his son-in-law is Doonbeg; the Grianan of Taisi is Greenan; the harbour where Fergus 'was listening to the murmur of the sea on the northern side,' is Port Doonnagiall. After their defeat the invaders 'had a very short way to pursue in their flight unless they plunged into the sea'; the harbour is about 400 yards north of Doonmore, the palace of King Donn; Crocknashanvan is where the women witnessed the fight. The Tow river, that flows along the western side of Knocklayd into the harbour of Ballycastle, is supposed by Mr. Hill to preserve the name of Taise. Certainly the Four Masters call the glen Glen Taise; the palace built for her in it was perhaps the great fort in Broommore, under the shadow of Knocklayd, which seems still to preserve the name of Leide, whose son, Fergus mac Leide, gave to Taise all the territory as far as Dunseverick."

P. 108, l. 16.—*Duana* 7 *Duchonna*. "In the description of a festive entertainment in the old tale of the Triumphs of Conghal Clairingneach we are told that poems (*Duana*) and *Duchonda* were sung for the company, from which we may perhaps infer that the poems, or *Duana*, are laudations of the living heroes, whilst the *Duchonda* were the dirges of the meritorious dead."—O'Curry, "Manners and Customs," vol. iii., p. 380. For *Duchand*, vide s. v. *Esnad* in "Cormac's Glossary":—*Ερπασ* .i. m nae aet ir *ouchano* ; *air* ba *nefnas* *ainm* in *chiul* *oignoir* na *fiandae* um an *brulacht* *fiandae*.

P. 112, l. 23.—It is interesting to know that a story similar to that of Labhra Loingseach is told by the dwellers on the Nile near Cairo. Along the Nile wheels are used for raising water, and their rotation produces a peculiar creaking noise. In explanation of this noise, it is told how King Alexander possessed the ears of an ass, and this secret was known only to his barbers. One of the latter, unable to keep the secret, whispered it to a water-wheel, and ever since these wheels repeat it in their creaking, saying, 'King Alexander has two ears of an ass.' The story apparently reached Ireland through some channel or other, and was fathered on our Irish king. The story is more commonly ascribed to King Midas.

P. 123, l. 9.—‘Unwitting.’ Διμεολ, used as here adjectivally, generally means ‘strange.’ The etymological meaning seems applicable here; the transition from ‘unwitting’ to ‘strange’ is obvious. P. 126, l. 21, I should perhaps have translated Διμεολ by ‘strange.’ In Saltair na Rann, Stokes translates Διμεολ by ‘hostile.’

P. 126, ll. 19, 20.—Θεοφάνης, 'cup-bearer'; φέρων γινῶμεν κοινῇ, 'light-keeper.' It must be remembered that these were offices in the household of a king, or great prince, and that in primitive times such offices carried with them a great amount of authority. The feudal titles still in use in Court circles, such as 'chamberlain,' 'sword-bearer,' 'lord-in-waiting,' represent a similar

set of circumstances in more recent times. It is well known how menial were the offices performed by, for example, French nobles in attendance on their kings.

P. 128, l. 14.—Δ πῖς ὑλᾶθ na n-árvogíall, 'O King of Ulster of the great hostages.' The number of hostages possessed by a king or prince was a measure of his power. Hence each king had a *teach na ngíall*, 'house for the hostages,' or *oun na ngíall*, 'fort for the hostages,' in which they resided. Their position was pleasant enough as long as the tribe from which they came remained on friendly terms with the prince or king in whose court they were. This custom of taking hostages accounts for many names of places; at Tara there was a *teach na ngíall*, and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonagiall, *i.e.* πορτ Ούιν na ngíall.

P. 134, l. 28.—Εόιν τῖτε, 'magic birds.' The εόιν τῖτε are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the *Δγαλλᾶν* ("Silva Gad.," Ir. Text, p. 223): "Do riachtsat lucht in tsídh a muigh a haithle in chiuil do chluinsin ocus ro fhiarfaig Caeilte scéla díob : ocus crét in cairche ciuil atchualamar ar sé. Uainebhuide a síd Duirn bhuide andes o thuinn Chlíodna ocus énlaithe thíre tarrngaire ina farrad. ocus ba hairfitech tíre tarrngaire uile í. ocus a mbliadna is lei techt d'innsaigid in tsída so ocus bliadain gacha sída ar an ingen. ocus táncadar isin síd anunn iar sin ocus táinic in énlaithe gur shuidset ar chorráib ocus ar cholbadaib an tsída. ocus táinic trícha én díob i tech na narm in bhaile amboi Caeilte ocus do ghabsat cliar istig. ro ghab Cascorach a thimpán ocus gach adhbann ro sheinnd ro ghabdais in énlaithe leis. is mór gceol do chualamar ar Caeilte ocus ní chualamar ceol a chommaith sin," "After having heard the music, the *sídh*-people that had been abroad returned, and Caeilte sought news of them, saying: 'What was the burst of music that we heard?' 'It was Uainebhuidhe, out of the *sídh* of *Dorn buidhe* from Cleena's Wave in the south, and with her the birds of the land of promise, she being minstrel of that entire country. Now is her turn to visit this *sídh*, and every year she takes some other one': thus Bebhionn. By this time the new-comers had entered the *sídh*, the birds as well coming in and perching on the cornices and couches of the dwelling. Thirty of them penetrated into *teach na narm*, where Caeilte was, and there within struck up in concert. Cascorach handled his timpan, and to every piece that he played the birds sang him an accompaniment. 'Many's the music we have heard,' Cascorach said, 'but music so good as that, never.'"

P. 136, l. 21.—Τῷς Δ λάη Δ σσβρατο Δ ρεεθ 7 τῷς λεαcán λαοιcήλεαθ Δρ. Referring to this passage as a classical description in "Manners and Customs," p. 277, O'Curry says: "It was *leacán*, that is a half, or modified flat stone: for *leac* means a perfectly flat stone, so that *leacán* must mean a stone partaking somewhat of the flat form, but not entirely flat; and than this, no more accurate description need be desired of those stone implements in our museums which it has been the unmeaning fashion to call 'celts.' " The following reference to the *cobla* in the *Δγαλλᾶν* ("Silva Gad.," p. 101) is interesting: 1ῖ

annrín tuc cáilte a láim fecha i comrao a rceith ocuṛ tucartar lia
 oruimnech veṛḡóir arṛabatar tṛí caeca uinge do pátraic ar baírteo in
 nónbair do bhí, 'Then Caeilte put his hand in the hollow of his shield, and gave
 to Patrick a ridgy lump of gold, in which were thrice fifty ounces for baptizing
 the nine were with him.'

P. 152, l. 5.—*Arctur mór mac Iuðair*. If we have to do here with the great
 King Arthur, we may equate Iuðair to Uther (Pendragon). The most obvious
 Irish source for the name is the Irish Nennius. In his "Nennius Vindictus,"
 p. 258, Zimmer, dealing with King Arthur, says: "Arthur war, so weit die
 ältesten Zeugnisse der Heldensage einen Rückschluss gestatten, ein um die Wende
 des 5. und im Beginn des 6. Jahrh. sich auszeichnender Führer der Britten in den
 Kämpfen gegen die Angeln und Sachsen." There are a number of Arthurs in
 Irish Literature, e.g. Arthur of the Norse Gael (*Δγαλλαῖν*, "Silva Gad.,"
 Eng. Tr., p. 212); Arthur, son of Beine Brit, King of the Britons (*id.*, p. 105).
 In the "Voyage of Bran" (Meyer), p. 84, we have: "Mongán mac Fíachna
 Lurgan ab Artur filio Bicoir Pretene lapide percussus interit." A collection of
 the 'Arthur' episodes is a *desideratum*.

P. 152, l. 11.—*Δ ττραῖς ὅρεταν*. The following, from "Nen. Vindic."
 (Zimmer), p. 285, may be of interest here: "Darauf weisst ja auch Gildas 'De
 excidio,' par. 18, deutlich hin, wo er mittheilt dass die abziehende letzte Legion
 den Wall im Norden zur Vertheidigung den Britten in den Stand gesetzt und
 an der Südküste (in litore oceani ad meridianam plagam) wo im letzten Jahr-
 hundert der Römerherrschaft der 'comes litoris Saxonici per Britanniam'
 postiert war Thürme in Zwischenräumen mit dem Blick aufs Meer gebaut habe,
 um die auf dem Meer herannahenden Barbaren beobachten zu können. Hier ist
 uns durch Gildas deutlich der Fortbestand des Dux Britanniarum und des Comes
 litoris Saxonici der römischen Organisation gegen Ende der Herrschaft auch für
 die Zeit nach Abzug der Römer in irgend einer Form bestätigt."

P. 156, l. 23.—*Arctur aoinfeṛ*. Elsewhere, e.g. p. 162, we have the name
Arct enfeṛ (*Arct aoinfeṛ*). It is clear that the author has here made use of the
 name of the son of Conn Cédcaṫach, viz., Art Aoinfehear, as a name for the
 reputed son of Tinne, and real son of Arthur. The variant *Arctur* for *Arct* shows
 the reason. *Arct* was naturally a convenient name for the son of *Arct-ur*.

P. 168, l. 28.—*ḡo teach Eachaidh Salbhuidhe*. In an article in the *Irish
 News and Belfast Morning News*, for Saturday, August 13th, 1904, on Cathair
 Boirche, written by Monsignor O'Laverty, *à propos* of the appearance of the
 present work, the following interesting account is given of what he considers to
 be the remains of the original Cathair Boirche and House of Eochaidh
 Salbhuidhe, the father of Nessa, mother of the famous Connor mac Nessa:—
 "The capital of Achy's (Eachaidh) little kingdom, which comprised the southern
 part of the present county of Down, was situated in the parish of Kilcoo, on
 those hills that slope up to the Mountains of Mourne. I found it fortified in a
 manner that would do credit to the greatest strategist of that or any succeeding

age. But, alas, more than twenty centuries have reduced those great stone fortresses to a few feet above their foundations, and have not left of many of them even a trace. On sheet No. 43 of the Ordnance Survey, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine 'cashels'—a cashel is a stone-built circumvallation, without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as 'site of fort'; from this they stand at an average distance of 120 statute perches. Outside this circle of forts are marked on the map other cashels, which seem to have been outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands 50 perches from it; and two in Burenban are about 250 perches outside the circle, while similar stone circumvallations in Slievnalargy guarded the approaches from that side. I examined only two of these cashels, both in Drumena, one in the farm of Mr. Walsh, the wall of which is twelve feet broad, but reduced to the height of about six feet; its interior diameter measures 130 feet; within it is a cave nearly three feet broad and five feet high, covered with immense blocks of stone; the foundations of walls, which once divided the interior into compartments, present themselves in several places. The other cashel which I visited is in Mr. Mooney's farm. Its interior diameter is 160 feet; it had two entrances, one facing the south-east, and the other facing the north-west. A few stones of one side of each of those gateways still remain. The wall is eleven feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about ten perches from its north-western gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney, 'the Horse-head Hill.' . . . These remains of a remote past are situated a little to the north-east of Loughislandreavy, about three miles from Castlewellan, and two miles from Bryansford. . . . Benna Boirche, 'the Peaks of Boirche,' was in ancient times the name by which were designated the Mourne Mountains, and the territory immediately adjoining them, while Cathair Boirche translates 'the Stone Fortress of Boirche.' Now, as the cashels in Kilcoo are the only stone fortresses on or around those mountains, and as they are in the vicinity of Dundrum Bay, where Conghal landed, it is almost certain that there was the residence of Achy Salbwee (Eachaidh Salbuidhe), and the birthplace of his still more celebrated daughter Nessa, the mother of Connor mac Nessa." In thus locating Κατάρι βοίρκε, Monsignor O'Laverty differs from old John M'Alinden, who told Dr. O'Donovan that the great earthen mound in the townland of Ballymaghery, parish of Clonduff, was called μότα θεαννα βοίρκε.

P. 174, l. 9.—Ξυρ' κοηαιμυρ' Congal le h-Art Aonfher βερν, 'So that from that Conghal is contemporary with Art Aonfher.' This synchronism is indefensible, whether we take Art Aonfher as the real son of Conn Cédcathach, or the son of Arthur. In the former case the chronology would be in error by over 200, in the latter by over 400 years! In the poem of Gilla-Coemain, quoted

in notes to p. 2, we saw that the initial regnal year of Conghal Clairingneach was 177 B.C., and in the Synchronisms 51 B.C. We may compare with the events dated in that poem the following regnal synchronistic dates, or *floruits*, derived from Book of Ballymote Synchronisms (ed. MacCarthy, Todd Lect., vol. iii.):—

- [A.] B.C.
 307 Cimbaeth, son of Fintan, King of Emain Macha.
 28 Eochaidh Salbuidhe died.
 A.D.
 278 Cormac mac Airt.
- [B.] B.C.
 325 Cimbaeth, son of Fintan.
 81-51 Congal Clairingneach.
 42 Fergus mac Lethe, King of Ulster, began to reign.
 A.D.
 187 Death of Conn Céd cathach.
 187 Art (Aonfher), son of Conn, began to reign.

The origin of the discrepancies in the native regnal chronology Dr. MacCarthy has elaborately discussed in vol. iii. of the Todd Lectures. The native annalists started from some Biblical event, such as the Deluge, and forced the regnal sequence into harmony with Biblical or Classical ones. Hence arose discrepancies, according to the starting-point and system chosen. On the value of the traditional regnal sequences, apart from the chronology, he has the following remarks:—

“The design and contents of the Tracts next demand attention. That the Irish possessed letters before the introduction of Christianity may be taken as established by one fact. In substance the same as the present language the Ogham script belongs to a stage centuries older than that to which, according to the progress of linguistic development, the most archaic of our other literary remains can be assigned. When, in addition, the vitality of tradition is taken into account, there appears nothing improbable in the transmission of the number, order, and leaders of the various so-called Invasions, or Occupations. Much less, coming to later times, does it seem impossible to have preserved the remarkable story of the foundation, and the names of the rulers of a kingdom established and maintained in despite of the central government.

“Next came the Christian missionaries. With them, or soon thereafter, along with compositions of a similar kind, arrived the works of St. Jerome. Among the writings of that Father was a version of the (lost) Chronicle of Eusebius. A reflex of the natural order, whereby many events have a simultaneous origin and progress, that compilation, with some defects of detail, stands in design beyond the reach of emendation. To adjust the traditional history to such a system, and thereby invest national events with the certitude arising from co-ordination and dated sequence, was too obvious to remain long unattempted by native *literati*. Such was the origin of the Synchronisms.”

P. 177, l. 20.—‘There placed his hand in the hand of a king,’ *cuḡ a lám i lám riḡ*. The following extract from the *Agallam* (“*Silv. Gad.*,” p. 132) illustrates the use of this term for swearing fealty: “*Maidh a anam, a ḡhuill mheic Mórna,*” *ar Conn céocathach*, “*do raḡha tuir eirne o’rácbáil nó do lám do thabairt i lám rinn.*” “*Deirim bréichir,*” *ar ḡoll*, “*ir i mo lám dober i lám rinn.*”

P. 181, ll. 14–17.—Note the proportion of Ulstermen to foreigners slain. The patriotism of the writer is well in evidence here.

P. 184, l. 13.—*7 a n-oncōin o-beul[τ]a uairuib*, ‘and their open-mouthed leopards above them.’ I take this to refer to figures on their standards. Referring to the Roman custom, in which this reference may have its source, Zimmer (“*Nennius Vindictus*,” p. 286) has the following:—“*Von der Sitte der Römer in der Standarten der Kohorten das Bild einer Schlange (draco) zu führen, stammt bei den Britten der Gebrauch im Draco das Bild der militärischen Macht zu sehen. . . . Es kann daher pen dragon d. h. wörtlich caput draconum nun den Sinn haben ‘Anführer der kriegesischen Macht.’*”

P. 184, l. 21.—*Breḡal doḡiobasḡ mac Ruḡraibḡ*. Bresal, brother of Conghal, had been slain by Lughaidh Luaighne, King of Ireland. This event is referred to in the following verses from Gilla-Coemain’s poem *hḡriu áru*, *riu na riḡ*:—

*in fintait mār a munain maidḡ,
a nōi do’n éurao cōmōaidḡ;
doḡodair, mār ḡoirḡao,
lāriu mḡbreḡal mḡsoibao.*

*breḡal doḡibad co beḡr,
nōi mḡliḡona ḡr h-ḡriu a neḡr;
doḡer ri cuailḡne ’con tḡaidḡ,
do lám luḡne, mic fhintaidḡ.*

The great Fintait from Munster good,
Nine years were reigned by the champion active;
Fell he, as hath been certified,
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
Nine years over Eriu was his power;
Fell the king of Cualgne of the contest,
By hand of Luagne, son of Fintat.

According to the reckoning in Gilla-Coemain’s poem, this event took place in B.C. 201; yet in the Synchronisms ascribed to Flann we have the following entry:—*Tolamenr Alexandoer, veic mḡliḡona. Ocuḡ Ruḡraibḡ i n-a ne. Ocuḡ Etio doḡair ocuḡ breḡal doḡibad ocuḡ luḡao luḡne ou ḡabail riḡe.* ‘Ptolemy Alexander, ten years. And Rudraige was in his time. And

Etind, [son of] Admar and Bresal of the Cow-plague and Lugaid of the Spear, took the kingship.' This synchronism gives us as date B.C. 89. The origin of the discrepancy is referred to in note to p. 174, l. 9.

Órpeál Dúroibáð owes his name to the famous plague referred to in the Book of Leinster, p. 23 a, támic víc vo buaib conna térna víb áct tairb 7 ramairc i nġlino-ramairce, 'Destruction came upon the kine, so that none escaped save a bull and heifer in Glend-samaisce.' "Gleann Samhaisg, or Glen of the Heifer, is the name of a remarkable valley in the county of Kerry, where this tradition is still vividly remembered" (O'Donovan, F. M., vol. i., p. 86).

P. 190, l. 4.—*Sur ġab fáctna fáðac mġe n-ġreann.* For reference to this event, *vide* verses of Gilla-Coemain quoted in Add. Notes to p. 2. The date from these verses is B.C. 153; but the following synchronism from Book of Ballymote Synchronisms (Todd Lect., vol. iii., p. 302) gives as date B.C. 49: "Cleopatpa, roon, in mġan, ocuġ 1ġ i voġġlaid ġneġ, va bliaoaia vi fáctna fáðac i n-a ġe. 'Cleopatra, namely, the queen, and it is she [was] last ruler of the Greeks, two years [were reigned] by her [when Julius Caesar became Dictator]. Fáctna the Prophetic [was] in her time.'"

P. 190, ll. 5-8.—An account of the slaying of Fergus mac Leide by the monster (péist) is to be found in the *Áibre ġerġhura*, or Death of Fergus, edited by O'Grady in "Silva Gadelica," pp. 238-252.

P. 190, *verse*.—These four lines of poetry quoted at the end of our tale are taken from Gilla-Coemain's before-mentioned poem *h-ġru ġro*, mġ na mġ (q. v.). Of this poem two early copies exist, one in the Book of Leinster, p. 127 a, the other in the Book of Ballymote, p. 45 b. The following are the two readings of the quatrain:—

LL. Congal, cóic bliaona véc vóig
 Vo mac ruopaige romóir;
 ġarġ Duac vailec vaoaio,
 ġuaia ġráig ocuġ ġromvobairo.

Ballymote. Congal cóic bliaona vġg vóig
 Vo mac ruġraioi romóir
 ġarġ Duac vailec vobáð
 ġuaia ġaia ocuġ ġaiaġvobairo.

It is clear that the verse quoted in our tale is either borrowed from a similar source to that of Ballymote, or else borrowed from it or a copy of it. The restoration of *ġarġ* for *ġarġ* and of *vaoaio* for *vobáð* stands to the credit of our author or scribe.

Անբօրսի, *adj.*, restless; *ար* *ան* *սոցեն*
n-անբօրսի, 72.

Անցլոննա, strife, 120.

Անոյր, *իր* *անոյր*, dearest, 22.

Աղթած, a soldier; *Աղթածի*, *dat. pl.*, 140.

Աօնոմա, fitness for marriage, 70.

Աօր, people; *Աօր* *Վանա* 7 *Աիրօրի*,
 scientists and entertainers, 96.

Աօր Կախճա, companions, 132.

Աօրօցեմի, youthful warriors, 34.

Ճր, slaughter; *gen. sg.*, *Ճրա*, *Ճր*.

Ճրս, valour (?), 40. MS. has *Ճրս* and
սոցոննայր, and in this case *Ճրս*
 would mean 'necessity,' 'hardship';
 cf. *ար* *Ճրս* *նո* *հիցն*.

Ճրցում, *v.n.*, havoc, destruction; *gen.*
Ճրցոն, 56.

Ճրոմի, co h-, fiercely, 62.

Ճրթի, *adj.*, ancient, old, 114.

Ճիւծ, time, while, *gen. sg.*, 70.

Ճիւծի, *ը* *h-*, for a while, 80.

Ճիւծի, form of 3 *sg. pl.* of *ճիւծիմ*, I
 recognise, know.

Ճիւծոմար, question, bulwark, 162. *Vide*
 note 2, 162.

Ճիւցիւր, *adj.*, short, 88; *ը* *h-եծ*
n-Ճիւցիւր.

Ճիւցիւր, *ցո*, *adv.*, shortly, 122.

Ճիւծի, quick; *ցո* *h-Ճիւծի*, quickly, 38.

Ճրթս, *T-pret.* of *Ճրթայիմ*, rise, 16.

Ծած, royston-crow; *nom. pl.*, *ծածի*,
 184.

Ծած; in phrase *ծա* *ծած* *լեծ*, they were
 glad, 100.

Ծանն (banne), a drop, 142; *ծանն*
ը *ըրար*.

Ծարիւծ (?) for *ծարսի*, *dat. pl.*, chiefs,
 176.

Ծանայ, *fem.*, a marriage; *gen.*, *ծանրե*,
ծանոր; *dat.*, *ծանայ*, 32, 80.

Ծանոս, womanly, 54.

Ծամ, 1 *sg. fut. of copula*, 32.

Ծաճար; in phrase *ծ* *ա* *ծոն* *ցո* *ա* *ծաճար*,
 from top to bottom, 126.

Ծան, point, top, peak.

Ծեօ, contention, 10.

Ծելրգալա, huts, 38.

Ծո Ծենա, *pass. 2 fut.* of *ծենայիմ*, taken
 from, 10.

Ծերնա, gap; *ծերնա* *ճաճա*, gap in battle;
ծերն *ճաճա*, 94.

Ծեր, custom; *n. pl.*, *ծերս*, 162.

Ծերս, *rel. 3 sg. of copula*, 32.

Ծիօծա, an enemy; *gen.*, *ծիօծա*; *dat.*,
ծիօծա; *n. pl.*, *ծիօծաի*, 36.

Ծիօ, Ծիօ, world, 72, 164.

Ծիւց, jealousy, treachery (?), 8.

Ծլած, Ծլաց, fame, 50.

Ծլաց, a portion, part, 30; *pl.*; *ծլոծա*,
 140.

Ծլաւ, sweet, smooth; *ցո* *ծլաւ*, 54.

Ծլաւեցար, smooth, 18.

Ծլաւ-իւցնա, fair girls, 138.

Ծլոծա, *vide s. v.* *Ծլաց*.

Ծլուրեմ, mighty stroke, 184.

Ծոճ, a shed, cabin; *n. pl.* *ծոճա*, 38.

Cf. Mod. Ir. *bočán*.

Ծոճմե, herds, 52.

Ծրաց, neck; *gen.*, *ծրաց*; *dat.*, *ծրա-*
ցա, 38, 124.

Ծրաց, a captive; *nom. and acc. pl.*,
ծրացի, *ծրացո*, 148, 166.

Ծրան, raven, 184.

Ծրաւեմ, mighty blow; *acc. pl.*, *ծրաւ-*
եմեմոս, 180.

Ծրանս, chessmen, 52.

Ծրաճ, *v. n.*, deceiving, 146; 'Ճ *ար*
մծրաճ, deceiving us.

Ծրաճ, doom, 186.

Ծրաճմեւած, warrior-stroke, 62.

Ծրաւ; in phrase *ար* *մծրաւ* (?),
 134.

Ծրեց (բրեց), a lie, 162.

Ծրեւ, *v. n.*, judgment; *սո* *ծրեւ* *բեմ*
սուր, 188.

Ծրեւիւր, judicial, 162.

Ծրից, power; account, estimation; *սո*
բոնրա *ծրից* *բեց* *ճիւր*, they made
 small account of you, 48.

Ծրոս, captivity; 1 *մծրոս*, in captivity,
 50.

Ծրոսոն, fierce leopard, wolf, 132.

Ծրոն, *n. pl.* of *ծրան*, a raven, 42.

Ծրոնից (?), 56.

- Երօշնակ, couch, bed, 56.
 Երւիցն, *fem.*, a hostel; *gen.*, երւիցն; *dat.*, երւիցն.
 Երւտ, rage, heat, fury, 108; երւտ մեւած, warrior-fervour.
 Եւածակ, a horn, drinking-horn, 18.
 Եւակ, a pen, enclosure; եւակո, *dat. sg.*, 112.
 Եւանե Եւած յաօջակ, fame is more lasting than life, 52.
 Եւոեւած, 50, thankfully, 152.
 Եւոած, foundation, origin; *gen.*, եւոած used as *adj.*, meaning 'fundamental,' 'original.'
 Եւոած-բրնեմ, prime stock, 74.
 Եւօւած, alliance, 156.
 Եւեմեօր, quietness; in phrase յեւեմեօր, with quietness, 24.
 Եւոցն, business; *gen. sg.*, եւոցն, 70.
 Եւրօւ, *fem.*, respite, delay, 184.
 Եւրրե (O. Ir. corbe), *masc.*, a pillar-stone, 124; *gen. sg.*, ճն Եւրրե.
 Եւլած, hard shingle beach, harbour, *gen.*, 86.
 Եւոյ, whence, 74, 152.
 Եւր, in phrase Եւր ճն Եւոմեւօր, throughout the day. *Vide note (3°)*, 64.
 Եւրօրած, friendship, 164.
 Եւրեանած, loving, 112.
 Եւտայր, a cathair, stronghold, stone fort; *gen. sg.*, Եւտպա; *dat. sg.*, Եւտպից.
 Եւտայրօրթ, situation of a cathair, 120.
 Եւտարր, helmet, 138.
 Եւոն, head; Եւ ճոնն, Եւ ճոն, instead of it, 54.
 Եւրի, *v. n.*, cutting, hewing, 116.
 Եւրտ, a task, problem, 114.
 Եւտարծ, on both sides, 64.
 Եւրօւած, keen, 76, 178. *Vide note (3°)*, 77.
 Եւրբան, first territory assumed by a king or noble, 34.
 Եւրօցն, first service, 184.
 Եւօւեւած, first attack, 62.
 Եւօւրբեւօւ, commencement, 100.
 Եւոայր, gentle, 128.
 Եւրեւակ, *fem.*, a pillow; *dat.*, Եւրեւակ, 38; Lat. *cervical*, a pillow. Cf. Gaelic Եւարդ (Եւար, ear) with Fr. *oreiller*.
 Եւրթա, lacerated, *p. p.* of Եւրծայր, 42.
 Եւր, trouble, difficulty, 20.
 Եւրօւ, *n.*, questioning, 70.
 Եւրտ, *n. pl.*, questions, 110.
 Եւտարիւրթ, four-edged.
 Եւրիւր, four-wheeled, 140; Եւրբօւ Եւրիւր, four-wheeled chariot.
 Եւո, distant; *pl.*, Եւո, 42.
 Եւոն, I agree upon, 24.
 Եւոն, *dat.* of Եւոն; in phrase Եւ ճոն, in return for it, 100.
 Եւոտած, *adj.*, guilty, 44.
 Եւր, a tribute; Եւր մեւեա, a military tribute, 34.
 Եւրթալեւար, a shower, 118.
 Եւրթ, *adj.*, bordering.
 Եւրեւեւած, flat-faced: Եւրթա Եւրեւեւած.
 Եւրիւրեւած, flat-nailed: Եւրթա Եւրիւրեւած.
 Եւր, smooth, 40.
 Եւրթա, *pl.* of Եւր, a plank, beam, 86.
 Եւ, left side; *dat. sg.*, Եւ, 126.
 Եւեմնար, marriage affinity; *gen. sg.*, Եւեմնար, 74.
 Եւ, heart, 104.
 Եւեւ, weaving (lit., threads); Եւեւ Եւեւ, weaving of a shirt, 64.
 Եւեւ Եւրն, wattle-gap (or body of warriors filling a gap), 62.
 Եւրեւ, of listening; *gen. sg.*, 168.
 Եւր, down-covers, 82.
 Եւրեւեւցիւցե, down-strewn; Եւրեւցիւցե; *p. p.* of Եւրեւցիւց, or Եւրեւցայր, I prepare, get ready, 20.
 Եւմած, *adj.*, bony; *gen. fem.*, Եւմածից, 134.
 Եւած, wound, *gen. pl.*, 98.
 Եւր (Եւար), surface, 116.

Собра, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* cobra; *dat. sg.* cobra, 136.

Собнаір (?), 112; cobraір 541.

Согрaим, to decide upon, determine; p. 6, l. 18, read согрaовар (3 *pl. pl.* of согрaим), instead of cрuоccнaовар.

Сoйce, *fem.*, a dowry, 148.

Сoйceр, equal portion, 136.

Сoйccрiоcа, *n. pl.*, neighbours, 70.

Сoйceoл, ring, clash; cойceoл a cclorіoіom, 64.

Сoйceab, couch, *acc. pl.*, 82.

Сoймoвeр, equally dexterous, equally at home in, 132, note (5°).

Сoйmіoвeдeт, company, 170; 1 ccoйmіoвeдeт нuг тlаb.

Сoйnнeалbрa, light-keeper, 128, *gen. sg.*

Сoйnнeалoа, tapering, flaming, 128.

Сoйр (?); in phrase oар ccoйр, 166.

Сoлl (col), violation, sin, 142; oрc oо cоlі oуaрaйр; 96, coll uаtбaйр. Cf. "fair a chol ocus a dhuabais,"

Silva Gad., 242 (Ir. Text).

Сoллa, bodies, for colna, *pl.* of colann, body, colla cрoбeрeгa, 42; collaіb, *dat. pl.*, 58.

Сoмa, a reward, conditions, terms; *pl.* coмaбa.

Сoмaбaр, *n.*, one suitable, 70.

Сoмaвoур, fitting, 50. *Recte* coмaвoайр.

Сoмaйгeдeт, foreign, 42.

Сoмaймрйр, contemporary, 174.

Сoмaлca, foster-brother; *n. pl.*, coмaлcaбa, 92, 184, 186.

Сoмaнe, *adj.*, narrow, 96.

Сoмaрc, a share, 16.

Сoмaрoвoб, equality of rank.

Сoмcрiоc, neighbouring territory, *d. pl.*, 70.

Сoмcрuар, bravery, 2.

Сoмoалaд, equally, accompanying, 66.

Сoмoдaлca, fosterling, foster-son, foster-daughter.

Сoмфuагнa, a challenge, 44.

Сoмmopaим, to get ready, to entertain.

Сoмpaмaд, brave, 110.

Сoмeдa, coмeдa; in phrase рер coмeдa, companion, 128.

Сoмтuарcccaим, conflict, 186.

Сoн (?), 116.

Сoнceann, conceann, hound-head.

Сoнceannaд, hound-head, *gen. pl.*, 90.

Сoнpaб, *n.*, rage, fury, 142.

Сoнpaіb, wild, fierce, 132; pіoс coнpaіb.

Сoнтaбaйрc, eан, without a doubt, 60.

Сopaіoвeдeт, union, 26.

Сopaйгim, I place, arrange; (with aр) I place over.

Сopр, prow, beak (of a ship); *n. pl.* coрpa, 120.

Сopрaд, restless, uneasy, 24.

Сopрaн, a hook, 116.

Сopтaйр, a fringe, edge, 52.

Сopрeтoрaд (cuйрeтoрaд), prow, beak (of a ship), 88.

Сpaнн, a mast, 122.

Сpaдoрeдaйрbе, *gen. of* cpaдoрeдaрb, rough-throated, 134.

Сpeдc, spoil, 54.

Срiорлaд, border, rim.

Срiтйр (?), 116.

Срoд, a pen; in phrase срoд aйг 7 пeгaйлe, a pen of battle and onslaught, 36.

Срoб, cattle, wealth, 32.

Срoіceнн, skin, 134, *gen. pl.*

Срuіnnе, the world, 132; нi фuіл 'pаn cрuіnnе.

Сopайр cрo, gory heap, 172.

Сopcaрaч, *adj.*, warlike, 48.

Сopcpaд, triumphant, victorious, 130.

Сopтaб, halting, staying, checking. *Vide* 90, note (4°), 170.

Сopтaб (or coртaіb) (?), 178.

Суap, oо cуap, 3 *sg. perf. passive*, it was gone, 68.

Суіbоe, fitness, affection (?), 22.

Суіc, who, 182; oо фeтaрpа cyіc іaв pиn.

Суігeбaд, a provincial king.

Суиng, a yoke, 110.

Суиngіb, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, s. v.

Cuningim, *cunccim*, I ask, demand, 36.
Cuipre, *adj.*, *gen.* of *copr*, twisted, 134.
Cuipreōpāc, prow, beak, 86.
Cuīna, *comā*, *n. sg.*, grief; *gen. sg.*, *cūnāb*; *dat. sg.*, *cūnāib*, 70.
Cuīnal, handmaid; *gen. sg.*, *cūnāile*, 54, 158.
Cumanā, able, 140; *ō nach cumang āige ā tomgābāla*, since he was not able to avoid it.
Cumur, power, 138.
Cumurc, a fight, encounter, 40; in *adv.* phrase *ā cumurc cāic*, 34.
Cupr, warrior, hero, 110, 176.
Cupata, *adj.*, warrior-like, 176.

Uāil, state, condition, 164; a portion, part, 24.
Uāil teallāc, *uāil teallāig*, household meeting, 12, 24.
Uām, ox; *comāc uā uām n-uileann*, 64.
Ueabāib, strife, contention, 38, 122, 172, 178.
Ueāgail (?), 2.
Ueāgābānāc, 14, for *uegābānāc*, forked; *ulāc uegābānāc*, a forked beard.
Ueāig, peg, shield-rest; *dat. sg.*, *ueāl-gain*, 116.
Ueāpnann, *gen. pl.* of *ueāpna*, palm of the hand, 136.
Ueācāo, smoke (?), *dat.*, 52; *O. Ir.* *uē*; *gen.*, *uāo*; *dat.*, *uāio*. It may possibly be a mistake for *ueācāc*.
Uecc, excellence; used as superlative of *maic*, 76.
Ueāgail; in phrase *gan ueāgail*, without cease, 10.
Ueālam, handwork, 72.
Ueācpāib, 50, very quickly, right quickly, 30, 126.
Ueipigim, to sit down.
Uennueāc, pressing, urgent, 150.
Uennuib, *dat. pl.* of *uenn*, grasp, clasp (?) 138.
Ueōgbāire, cup-bearer, 126.

Uepb, *adj.*, certain, 82.
Uepcāir, 3 *sg. S-pret.* (abs.) of *uepcāim*, see.
Uepccāb, bed, 70.
Ueiprcāigim (*ueiprcāigim*), to excel; *uo ueiprcāig uo mīnāib āi ueilb*, 12.
Ueipigim, I sit down.
Uercton, disgust, 158.
Uibeccc (*uibepg*), *fem.*, robbery, plunder; *gen.* *uibepccc*. *Vide* 36 note (3°), 50. In addition *vide* the following:—Zimmer, Gött. gel. Anz., 1891, p. 195; Stokes, Bezz. Beit. xviii.; Meyer, Zeit. Celt. Phil., I. Band, p. 498.
Uiceannaim, to behead, 30.
Uicupr, *v. n.*, banishing, 26.
Uigāir, 50, vigorously, 126.
Uigél, I *sg. redupl. fut.* of *uioḡlam*, I avenge, 30.
Uile, the beloved, 22.
Uileann, huge, in phrase *uām n-uileann* 64. *Vide* note (1°) 64, 96, 178.
Uimbpr, weak, 56. *Vide* note.
Uinnfeāncār, History of Place-names; *gen.*, *uinnfeāncāir* 28.
Uioḡail, vengeance; *gen.*, *uioḡla*, 42.
Uioḡlam, I avenge; *uo uioḡailc*, *inf.*, 26.
Uiol, sufficient for, fit for: in phrases like *uiol fep cālāman*, fit for the men of earth, 144.
Uipim, troop, swarm, multitude, 90.
Uligro, *adj.*, lawful.
Ulār, closeness, 64.
Uobār-CEO, mist, 80; *uobār-CEO urāoiteācā*.
Uobārcu, water-hound, otter, 132; *n. pl.* *na uobārcōim*.
Uobēpāra, I *sg. redupl. fut.* of *uobeipim*, I give.
Uofāoē, 3 *sg. s. fut.* of *cūicim*, fall.
Uoḡno, evil, misfortune, 180.
Uōro, hand; *dual nom.*, *uā uōro*, 38.
Uoilge, for *uolig*, *passim*, e.g. 38, grief. In MS. used for *uolig* in phrase *bā uoilge leā*.

Վուրիշ, grievous; իս Վուրիշ Լեօ, they deemed it grievous.

Վոմեանմամ, dejection, 148.

Վորժած, *v. n.*, spilling, destroying, 22.

Վրեան, strife, 42.

Վրեմնա, *gen. sg.* of Վրեմ, opposing, clashing, 10.

Վրստ, *gen. sg.* of Վրստ, a druid, 136.

Վրսնե, embroidery, *gen. sg.*, 72.

Վստիքեւ, dire, ominous, 128.

Վստ, due to, proper to, belonging to, 162.

Վստա, poems, 108. Cf. Վստաւր, a collection of poems.

Վստար, Վստար, dire, 142.

Վստա, a dwelling, mound-dwelling, a mound, 22, 96.

Վստած, a host, fortress, 148; *gen. sg.* Վստ առ Վստած, slaughter of the host, 78, 152.

Վստ-Վստա, a fortress pen, 52.

Վստեւ, rigidity, 132.

Վստրան, hard, 164.

Վստար, native territory, 188.

Վստոնա, music, 108.

Եզրան, I set in order, I array; *inf.*, եզար.

Եւտան, science; *gen. sg.*, եւտոնա, 30.

Եւտ, fit (O'R.), 168; եւտ, essay, trial, proof (Dinneen).

Եւտած, losses, 168.

Եւտոնե, *gen.* of եւտոն, an eel, 112.

Եւտան, to strew rushes.

Եւտար (եւտար), array, decoration, 116.

Եւտաւտ, frantically; ցօ հ-եւտաւտ, 36.

Եւտար տցածարար օրամբա յօ ծենան: *idiom*, you caused me to commit an injustice, 32.

Եւտոնան, distress, unequal combat, 110, 140.

Եւտոնոր, debility, 122.

Եւտար (?), 92.

Եւտ (եւտ, եւտ), a deed, 134. Եւտ is a deed, good or bad. In *cpd.* մօր-եւտ, 10, it means 'magnanimity.'

Ետ, time, 88; յե հ-ետ ռ-աւջօրո, in a short time.

Ետաւ, *gen. sg.* of ետաւ, booty, 158.

Ետ, armour, 48.

Ետեւիշտ, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction ետե is given in text.

Ետաջան, space between, interval, 64.

Եշտ (եշտ), *gen.* of եշտար, wisdom, 30.

Ետեղեւ, adjudication, judging, 70.

Ետեւ, hospitality, 74, 75, note.

Ետ, *interj.*, indeed.

Ետեւան, honour-price, 12.

Ետիտո, a single hair, 132.

Ետնան, dexterity; *gen. sg.*, ետնանո, 90, 180.

Ետաւիշտ, guide, 84.

Երիշտ, երիշտ, երիշտ, *v. n.*, rising.

Երիշտ, stock, vessel, 116.

Եր, եր; in phrases like յա երրո, after that, 140; յ'ա եր, 144.

Եր = Եր, a ford, 56.

Երեւան, an enemy, 54.

Երոմ, 3 *sg. pron.*, with suffix, 8.

Երոմաւ, valour; *gen. sg.*, երոմաւ, 180.

Երկանտ, ill-health, 160.

Ետար, a vessel, ship, *gen. pl.*, 66.

Ետարարած, *v. n.*, shaking, 86.

Եւտուր, 1 *n.*, in the absence of, 98.

Եւտա, *n. pl.* of եւտ, a deed, 88. *Id.*, *s. v.* Եւտ.

Եւր, refusal; եւրա տոճարի, refusal of wooing, 24, 112.

Եւրա, moon, *gen. sg.*, 166.

Բաւ, *n.*, length, 118, 150.

Բաջա, a spear; *dat. pl.*, Բաջածուր, 170.

Բաւիւր, glad, 188.

Բաւեւ, ցօ, gladly, with pleasure, 150.

Բաւոն, a prophecy.

Բաւիւր, *v. n.*, seeing, 54.

Բաւա, dislike, spite; յօ՛ւր Բաւա յօ Կոնգալ, Conghal was angered at, 184,

fáltanar, enmity; *gen. sg.*, fáltanair, 184.
 faoileann, sea-gull; *nom. pl.*, faoilinn, sea-gulls.
 faoilrò, 50, gladly, 156.
 faomaim, I assent to, adopt, agree to, 10.
 faon, supine, lying flat, prostrate, 112, note (4°).
 fa òir: tamic f. fa òir, F. came to land, 168.
 feall, a breach (of hospitality, &c.); feall an eimead, breach of the rights of hospitality. Cf. *s. v.* enec, Br. Laws, Glossary.
 fearnam, pour, 42.
 feceimanta, contentious (?). *Vide s. v.* feicheam, Pass. and Homilies, Atk., Glossary.
 feoán, whistle, 134.
 fegmair. *Vide euccmair.*
 feocair, ferocity, 40.
 feóilbéimennas, body-strokes; *nom. pl.* of feóil-béim.
 feraim, I make; no fer páilte ruir, he welcomed him, 38.
 ferbe, a roe-deer, 156.
 feugab: in phrase ag a bfeugab, in comparison with, 130.
 fiacha, arrears; fiacha cána, arrears of tribute, 36.
 fianlach, fiallach, band of heroes, *dat. sg.*, 106.
 fiar, twisting, winding, 40.
 fiar-éarirna, *cpd. prep.*, across, 16.
 figi, *v. n.*, weaving, 42.
 finnleáir, fair skin, 132.
 fióc, anger, fury, 126, 132.
 fiongal, *gen.* fiongaile, murder of a relative.
 fionnraðad, hairy, 132; gairbhfionnraðad.
 fionnfuarad, refreshment, 130. Cf. a' ní bfuair mé féim fuarad na flucad mo béil, Hyde, Love Songs of Connaught, 60.
 fiorbíuagab, destruction, destroying.
 fiormament, firmament, sky, 118.

fír, a vision.
 fiteallla, chess-boards (?), 52.
 fluécaomna, bath, 82.
 fo, *adj.*, good, 164.
 fóbarad, attacked.
 fobnam, to undertake.
 focla feinmò, a distinguished seat, place: originally the warrior's seat in a chariot.
 foiruirge, *gen. sg. v. n.* of foiruirgim, bathe, 106.
 foera = fo + o + era, *id. efficit*; in Mod. Irish treated as if it were a *cpd.* of fa and a noun, oera, cause, 146.
 foail, an attack, a foray; *gen.* foila, 52; *dat.* foail, 44.
 foighnir, *v. n.*, service, fulfilling, 74.
 foigha, order, proclamation; foigha foila, orders to attack, 52.
 foilece, *gen. sg. v. n.* of foileim, wash (the head), 106.
 foiréigmoic, oppressed.
 foirmonn, a crew, 86; foirmonn tpi long; *gen. sg.*, foirne.
 foirichin, assistance, 94.
 foirneir, oppression, domination, supremacy, 142. Cf. *s. v.* foirneair.
 folá, distress. *Vide 2*, note.
 folcad, act of bathing (the head), *gen. sg.*, 82, 106. *Vide 82*, note (6°).
 fonn, territory, estate, land, 100.
 foraire, sentry, watchman, 36; luic foraire, the sentinels, 170.
 foroerige, very red, 132.
 forigla, the best, choicest; o'forigla (?), 140.
 forgharman; in *cpd.* forgharmanghnuir. *Vide 134*, note (1°).
 forghanna, hideous.
 forlamar, chief place, command, 38.
 formna, shoulder (?), 186; faobair ne formna. *Vide s. v.*, Atk., Gloss. Breh. Laws.
 forneair, *gen. sg.*, forneir, supremacy, dominion, tyranny.
 forrad, *v. n.*, attacking, 96, 138, 142; no gab ag forrad congaile irin comlann.

ԲՈՐԻՄԾԱԼԻՄ, to distribute (food).
 ԲՈՐԻՄԱՅ, envy, 8.
 ԲՈՐԱԲԼԱՐ, resting-place, 12, 172.
 ԲՕ ԷՐԻ, thrice, 172.
 ԲՕՐԽԱԾ, act of bathing (the body),
gen. sg., 82. *Vide* 82, note (6°).
 ԲՐԻՇՈՇԷ (?), 112, note (4°).
 ԲՐՈՒՅԻՆ, *dat.* of ԲՐԱՅ, a wall, 24.
 ԲՄԱԾԱ, threatening, 92.
 ԲՄԱԷ, a spectre; *nom. pl.*, ԲՄԱԾԱ, 184.
 ԲՄԻՆԱԷԸ, stoppage; ԶԱՆ ԲՄԻՆԱԷԸ, 128.
 ԲՄԻՆԱԷԸԱՐ, 50, *adv.*, carefully, watch-
 fully, 92; fiercely (?), 86.
 ԲՄԻՆԵՅ, preparation; ԲՄԻՆԵՅ ՔԼԵԻԹԵ,
 156.
 ԶԱՅՈՒՆ, sound, noise, 134; *acc. pl.*,
 ԶԱՅՈՒՆ.
 ԶԱԻԾԵԱԸ, 50, dangerously, terribly,
 viciously, 142.
 ԶԱՐ, grief, trouble, 190.
 ԶԱՐԻՄ, a shout, call, naming; ԶԱՐԻՄ
 ՔԱՅ, naming of a king, 34.
 ԶԱԼ, valour; *gen.*, ԶԱԼԵ, ԶՕԼԵ; *dat.*,
 ԶԱԼ, ԶՕԼ; *acc.*, ԶՕԼ, 58.
 ԶԱԼԱՆՆ; in phrase ԶԱԼԱՆՆ, a
 wound of lances. *Vide* 52, note (5°).
 ԶԱՕԻ, *acc.* of ԶՕ, falsehood, 162.
 ԶԱՐԵԱԼ, Irishman, *gen. pl.*, 130.
 ԶԵՐԱ, *n. pl.* of ԶԵՐ, a prohibition,
 112.
 ԶԵՄ, child, 158; ԱՆ ԶԵՄ ՎՈՅԻ ՔԱ Ա
 ԲՐԱՄՆԵ.
 ԶԵՐ, *dat. sg.* of ԶԵՐ, a prohibition, 112.
 ԶԻԱԼ, hostage; *acc. pl.*, ԶԵԼԼ, 1.
 ԶԼԵ, bright; ՔԵՄ ՆԶԼԵ, 104.
 ԶԼԵՐԵ, ԶԼԵՐԵ, the best, choicest, 106,
 170, 172; ԶԼԵՐԵ Ա ՄԱՄԻՐԵՐԵ, ԶԼԵՐԵ
 ՔԱՅԱՅ ՍԼԱԾ.
 ԶԼԻՐՈ, torment, 20. *Vide* 21, note (2°).
 ԶԼՈՍՈՐ, cunning, skill, 162.
 ԶԼՈՒՆՆ-ԲԵՄԵԱՆՆԱ, *n. pl.*, strong strokes,
 64; *sg. nom.*, ԶԼՈՒՆՆ-ԲԵՄ.
 ԶԼԱՅՐ ԿՈՆԶԱԼ ԱՆ ԼԱՄԻ ՔԱՐ: *idiom*,
 Conghal seized him, 30.
 ԶՕԼԵ, *gen.* of ԶԱԼ, valour, 40.
 ԶՕՐԻՄՈ, short time, *adv.*, 126.

ԶՕՐԵ (O. Ir. *corpe*), up to this, 46.
 ԶՐԱՄԻՄ, I show disgust at, hate, 28.
 ԶՐԵԱԾԱՆ, shout, outcry, 88.
 ԶՐԵԱԾԱ, shouts, 138; ԶՐԵԱԾԱ ԲՈՅԲԱ.
 ԶՐԻՆ, a hero, warrior, 16.
 ԶԱՆ, wound; ԶԱՆ ԶԱԼԱՆՆ, a wound of
 lances, 52.
 ԶԱՐ, fierceness, bravery, 176; ՎՈԼԱԻՆ
 ԶԱՐ, 42.
 ԶԱԾ, voice, epithet (?), 38.

ի: form of ՎՈ, thy: before vowels.

ԻԱՆ, a vessel; ԻԱՆ ՄԵԱՐԵԾԱ ՇԱՅՏԱԾ ՎՈ
 ՄԻՍԾ ՈՐ ՎՈ ՇԱՐԻՄ, a mixing vessel
 for fifty of mead or ale, 34. *Vide*
 Atk., Gloss. Br. Laws, s. v.
 ԻԱՐԿԱՆԼ, back, remote corner, 84.
 ԻԱՐՈՐԱԻԹԵ, posterity, 164.
 ԻԱՐՄԱՐԻՐԵ, consequence, result, 46.
 ԻԱԷ, land; ԻԱԷ ԷՐԵԱՆՈ, 102, 166.
 ԻՈՒ, a ring, 124.
 ԻԾԱՆ, pangs; ԻԾԱՆ ՇԱՐԻՄՈՒՆ, pangs of
 child-birth, 158; *nom. sg.*, ԻՈՒ; *n. pl.*,
 ԻՈՒՆԱ, Gloss. Br. Laws.
 ԻԵՐԱԻՆ (?), MS. reading uncertain, 16.
 ԻԼ, *adj.*, many; *dat. pl.*, ԻԼԻՆ, 14.
 ԻՄԵԸԱՐՈԷ, *gen. of v. n.*, oppression, 114.
 ԻՄԵՐԻՆԵ (?), rounded (?), 16.
 ԻՄԵՂԱ, great fear, 132.
 ԻՄՔԵՐՔԱՆ, contention, 172.
 ԻՄՔԵՐՔԱՐ, *adj.*, very thick.
 ԻՄՐԱՄ (?), 30.
 ԻՄՐԱՌՈՒ, anxiety, 164.
 ԻՆԱՐՈ, *pl. form* of ԻՆԱ, ԻՆԱՆ, 102.
 ԻՆԵԼԵԻ, *adj.*, secret, 80; ԿԱՊԱԾԵԱ
 ԻՆԵԼԵԻ.
 ԻՆՕԼԵ, *pl.* of ԻՆՈՒԼԼ, state, preparation,
 retinue, apparel.
 ԻՆԵԱԾԱ, active, fit to fight, 52.
 ԻՆՐԼԵ, lowliness, 112; Ա Ն-ԻՆՐԼԵ ԻՈՄ-
 ԱԳԱԼԼԱՄԻԵ.
 ԻՆ-ԻՄԵՐԵԾԱ, fit to be played upon, fit to
 be wreaked upon, 76.
 ԻՆ-ԻՄԵԱԾԵԱ, ready to go, 78, 144.
 ԻՆՆԵ, bowel, entrails; *dat. pl.*, ԻՆՆԻՆ,
 128.

1nne, intention, meaning, 168.
 1nnpa, O. Ir. *anpe*, *anpa*, hard, difficult, 14. The form *1nnpa* is used after *ir*.
Vide Thurneysen, *Zeit. für Celt. Phil.* i. 5.
 1n-riubail, *adj.*, fit to walk, 98.
 1onchaið, *ap*, under the protection of, in presence of, 84.
 1oðna, spears, 60; 1oðna *aið*, battle-spears, 36.
 1olac, shout; 1olach *corçai*, shout of triumph, 66, 92, 186.
 1ongnacac, *adj.*, wonderful, 134.
 1omarpacac, *adj.*, numerous, 66.
 1omva, a couch, resting-place; *dat.*, 1omvaib, 38.
 1omarpgo, contention, 30.
 1omgabðil, *v. n.*, avoiding; *gen.*, 1omgabðila, 140; with *ai*, attacking, 28.
 1onnlaim, I wash; 3 *sg. pret.*, 1o 1onnail; 1o 1onnail *a láma* 7 *a gnuir*, 'he washed his hands and face,' 20.
 1omluab, going on an expedition, embassy, 46; *gen.*, 1omluab.
 1ompaib, *v. n.*, boasting, 90.
 1ompaib, *v. n.*, act of rowing, 166; *reolab* 7 *ompaib*.
 1ompoiil, false, unsuccessful; *upçai* n-1ompoiil, 162.
 1omflán, unscathed, whole, well, 170.
 1omuallac, *adj.*, proud, 82.
 1oncomluinn, *adj.*, fit to fight, 126.
 1ongnuir, 1ongnuir; in phrase *a n-1ongnuir*, in the absence of, besides, 46, 114, 122.
 1on-ñapðea, fit to be killed, 144.
 1onnmuir, wealth, *gen. sg.*, 78.
 1ontçai, 138, note (2°).
 1orçuil, strife, valour, 180.
 1otca, thirst; *gen. sg.*, 1otcan, 88.
 1ul, *acc. of eól*, knowledge, 106; *cuirpem* 1ul *ap*, we shall become acquainted with.

1aðap, interstices between the toes or fingers, 138.

1amac, shooting, 62.

1aoribeng, boat; *n. pl.*, 1aoribeng, 66.

1eabpa, smooth, fertile, 166.

1eacan, the flat stone kept in the shield, 136.

1eogaipe, mangling; 1eogaipe *ða* leornan, 96.

1eibeann, platform, bulwark; *acc. sg.*, 1eibionn, 194; *n. pl.*, 1eibenna, 122; 1eibionn *longða*, a naval platform, a platform of ship's decks, 154.

1eigim (1eicim), with *ap*, I let pass, lay aside, 8.

1er (1eap), good, advantage; in phrase *ap* 1er 7 *ap* lich, for the good and prosperity, 8.

1erðaipe, lantern, lamp, 120.

1eç; in phrase 1eç *ap* 1eç, ou both sides, 180; in phrase 1eç *a çuil*, back, round, 138; 1e *fech* 1eç *a çuil*.

1i, colour, 122.

1ion, *n.*, numbers, multitude, 130.

1ionaim, to fill, to fill with corpses, slain, 56.

1ich, prosperity; in phrase *ap* 1er 7 *ap* lich, for the good and prosperity, 8.

1iun, *gen.* of leon, affliction, a wound, 172; 1na 1uige 1iun.

1oçpano, lantern; loan-word from Latin *lucerna*; *gen. sg.*, 1oçpanno, 168.

1oingear, fleet, expedition.

1oinne, delight, joy, 16.

1onn, brave, fierce; *pl.*, 1onna, 62, 128.

1onnaç, anger, 94.

1orðaoçain, plenty, full measure, 74.

1orç; in phrase *cuccaoap* *roiaç* *çap* 1orç, they protected, covered the retreat of, 180.

1uaiçill (1uaiðill), activity, movement, 182.

1uarçab, movement, 156; *map* 1uarçab *ainne* *no* *feirbe*. Cf. *aç* 1uarçab *an* *çiaðain*, rocking the cradle; *map* 1uarçab *ainne* *no* *feirbe* *no* *map* *ribe* *çaoiçe* *çlõraiçe* *aç* *oul* *çap* *cenn* *machaipe* *no* *mõirflõibe* 1 *meoon* *mira* *mãpta*, like the flight of a swallow or roe-deer, or like a fairy wind sweeping over a plain or great mountain in the middle of the month.

- of March (Silva Gadelica, Irish Text, 262).
 Լսճար, *adj.*, bright (?), 72.
- մաքամլա, the like of, 128.
 մաջ (?), 30; մաջ, great (?).
 մանա, cause, reason; մանա Բրճմ, 58.
 մաօիւ, *gen.* of մաօիւ, the head (*vide* Dinneen, Dict.); in phrase մսլած ա մաօիւ, 140.
 մաճգան, a bear, 96.
 մեծաիւ, treachery; *gen.*, մեծաիւ.
 մեանց, deceit; *gen. sg.*, մեանց; *dat. sg.*, մեանց.
 մեան, clear, limpid, 78.
 մեար, *adj.*, active; *gen. sg. masc.*, մար, 154.
 մեյրեաճ, courage, spirit, 102.
 մերճաճ, standard-like, 128.
 մերցե (մերցե), a standard; *n. pl.*, մերցեծա, մերցեծա, 60, 182; *dat. pl.*, մերցեծաիւ, 94.
 մեռաճ, cowardliness: *gen. sg.*, մեռաճա, 96.
 միած, honour, 160; մոր միած Լեճ, they thought it no honour.
 միւսոճար, unmanliness; *gen. sg.*, միւսոճար, 96.
 միւլեճ, martial, military.
 մինխրցե, pure affection, 22.
 միոճար, 50, friendly, 188.
 միոծ-ձօր, full-grown; միո միոծ-ձօր, full-grown boys, 180.
 միւր, madness, fury; միւր ծա մաճգան, 96.
 մոջ, a slave; *gen. sg.*, մոջա; *dat. pl.*, մոջաիւ, 12.
 մոյց, *dat.* of մաջ, a plain.
 մոյրեաճ, magnanimity, evil, 10.
 մոյրմիւր, great activity, 162.
 մոյրեմեալլ, great cloud, 122.
 մոնգար, roaring of the sea, 86.
 մորո, large, big; 1 մորո մոյրեմո, in a very big fire, 14. Cf. Hyde, Զօլլա առ Բիւջա, Gloss., s. v. Եօր.
 մումիցմ, to consult; in phrase ա մումիցմ ա քարա, 40.
 մումեարար, kinship, union, 26.
- մարիւթեւ, unnavigable sea, 118.
 մարաւմ, I raze, 52.
- մարո, *pl.* form of մա, nor, 108, 138.
 մարիւմ, I betroth, 32.
 մահա, enemy; *gen. sg.*, մահաւ; *dat. sg.*, մահաւ.
 մարեանա, sleek (like a child), 14.
 մեռմ, մառմ, (?) 10.
 մեհաւեաճ, unknown, 124.
 մեհմաւ, not good, undesirable, 180.
 մեհմիցե, nothing, naught, 130.
 մեօիւ ճալլե, *gen. sg.* (?), 112.
 մի, a thing, 156.
 միւսալա, new distress. *Vide s. v.* քալա.
- Օ, an ear, 112; Օճ ո-օ քալ, two ears of a horse.
 Օ-Բեւլ[Ե]ճ, open-mouthed, 184.
 Օճա քեմոն. *Vide s. v.* քալա.
 Օծար, *adj.*, dun, grey-coloured, 134.
 Օծարծ, grey, 134.
 Օջծած, young men, warriors, 150.
 Օջլաճար, warriorship, heroism; *gen. sg.*, Օջլաճար, 170.
 Օրօ, foster-father, tutor, 48.
 Օջե, virginity, 110.
 Օլլաւա, contention, trouble, 56.
 Օրիւլլ, *v. n.*, prepared, ready; աճ՝ Օրիւլլ, ready for me, 84, 152.
 Օրիւրեաճ, help; 50 քոծած 7 ո-օրիւրեաճ, with warning and help, 36.
 Օրիւրոն, *adj.*, distinguished, eminent, 104.
 Օրիւրեաճար, a meeting, 38.
 Օրիւր, a district, a bay, inlet; *dat. pl.*, Օրիւրաւ, 152.
 Օրիւրծա, *adj.*, noble, magnificent, 72.
 Օրիւրեաճ, musician; *dat. pl.*, Օրիւրեաճիւ, 182.
 Օրիւրեաճ, *v. n.*, destroying, 158.
 Օրիւրից, chief, ruler, *n. pl.*, 58. Cf. *s. v.* քարից (Pass. and Homilies, L. Breac, Atk., Glossary).
 Օրիւր, the east.
 Օյցե, ocean, 132.
 Օլլաւ, an ollamh, professor: *voc.* Օլլաւաւ, 184.

Orn, raw flesh, 112, note (5°).
 Ornan, dread, fear, 130.
 Onču, leopard, wolf; *gen. sg.*, ončon; *dat. sg.*, ončoin.
 Orba, an inheritance; orba րևան ձգից Եկածնա, 34.
 Orpac (օրօրպ), a standard measure. *Vide* 64, note (7°).
 Orapoda (?), 80. For or արօ, or connected with orap, junior, Br. Laws Gloss. (?).
 Ornad, *v. n.*, groaning, 140.

pell, a horse; *gen. sg.* pill. Cf. L. na H., 6 b 29, where pill (*gen.* is glossed eich.
 pelovoe, a palace, Lat. *palatium*, 72.
 perc, a monster; *dat. sg.*, perc, 190.
 Ppaurpuyr (?), 72.
 Ppap, *adj.*, quick, 56.
 Ppommugad, act of taking food, 166.
 Ppobapcu, noxious hounds, 134.
 Pupal, *masc.*, a tent; *gen.*, pupall; *dat.*, pupall, 38; *n. pl.*, pupuill, 38.

Raidce, *n. pl.*, bands, troops, 78, 80.
 Raite: lučt raite, people of dispensing, dispensers, 56.
 Ramad, *adj.*, rowing, 68.
 Raon, raen, a way, road, path; in phrase raon madma, rout, 90.
 Rad, a subsidy, 116.
 Ratmar, *adj.*, prosperous, 22.
 Redbad, pleasant, *dat. fem.*, 46.
 Reil, bright, 42.
 Reim, career; reim nglé, bright career, 104.
 Renna, pointed weapons, spears, 132; renna náo paobap.
 Riapad, submissive to, subject to.
 Rignemar, very thick, very stout, 124.
 Rioğcoinnle, great candle, 126.
 Rioğdamna, royal stock, *materies regis*.
 Robad, warning; ɣo robad 7 n-oirci-readc, with warning and help, 36.
 Robapca, flood-tide; robadpca mapca, 16.

Rorbi, ro-r-bi, who slew him. *Vide* 30, note (2°).
 Rorc, eyesight; *gen. plur.*, 14.
 Ruad, strong; ro-puad, very strong, 60.
 Ruadclapad, *adj.*, strong-beamed, 68.
 Ruadap, onslaught, 176, 182.
 Ruclavoh, scraping, noise, 86.
 Rugavap ar an adav rin: *idiom*, they passed the night.
 Ruronead, covered with hair (?) (puain-nead), or ruitnead, splendid, brilliant (Dinneen, Dict.), 14.

Sadail, co, happily, 116.
 Saet (paot), sad.
 Saic, sufficiency, enough; raic cacuigce, 114. Cf. French *assez de*.
 Saicim, I shoot; ro pariercar rinna a menman, she shot a glance of her mind, 14.
 Saorcuar, free-circuit, 190.
 Saormacantac, nobility (?), 24.
 Sarpigthead, violated.
 Sber, esteem, *acc. sg.*, 108.
 Scannpad, fright, 94; rcaorleab 7 rcanppad.
 Scaorleab, flight, 94; rcaorleab 7 rcanppad.
 Scatboren, *v. n.*, protecting, 64.
 Scemeal, defence, 64.
 Scemba, co, quickly, suddenly, 182.
 Sceet, *acc. pl.* of rciaet, 88, 94.
 Sciaetamlad, epithet of hero Scoinne.
 Sciaetpad, shield-strap, *dat. pl.*, 94.
 Scir, weariness, 116.
 Sciteac, *adj.*, weary.
 Scup, *v. n.*, ceasing, 182.
 Seancolaman, pillar-stone before house, 88.
 Seanpola, old distress. *Vide s. v. pola*.
 Seim, mild, gentle, 18.
 Sen, prosperity, in phrase tamic nept rin trein 7 rin trolavo. *Vide* 184, note.
 Sengual, old coal, cinder, 126.
 Seola, nept mna seola, strength of woman in confinement, 136.

Երրոմ, օօ, to escape, 40.
 Երբ, fame, 56.
 Ելաճար, *imper.* 3 *sg. pass. (impers.)* of Ելաճալմ, I go, 66.
 Ելից, *comparative* of Ելից, thick, 94.
 Ելմեւլլմ, to go round; րօ Ելմեւլլ, 3 *sg. pret.*, 12.
 Ելմեւլլաճ, 50, headlong, precipitously, 126, 138, 182. Also means 'strong,' 'stout-ribbed.'
 Ելոճալմ, I bestow (gifts), 18.
 Ելիցալի, last day, day of death, end, 174, note (4°).
 Ելաճ, garment, 134.
 Ելալիճնօ, sweetly-melodious, 110.
 Ելալիճնօմ, *inf.*, to consume, partake of.
 Ելալիճնօմ, wooing, *gen. sg.*, 74; *dat. sg.* 82.
 Ելալիճնօմ, anguish, 40.
 Ելալիճնօմ, *inf.*, to come, 188.
 Ելալիճնօմ, *v. n.*, destroying, destruction. Cf. Ելալիճնօմ, 42, 148.
 Ելից, *dat.* of Ելալիճնօմ, a house, 166, 180.
 Ելիցմեւլլ, *v. n.*, halting, interrupting, 156.
 Ելիցմեւլլ, օօ, *inf.*, to lower, 38.
 Ելիցմեւլլ (Ելիցմեւլլ), a new-born child, *fructus ventris*, 158; *gen. sg.*, Ելիցմեւլլաճ.
 Ելից, expedition, errand, report; *dat. pl.*, Ելիցմեւլլ, 72, 182.
 Ելալիճնօմ, a cheville or poetic tag, with floods of valour, 110, 162.
 Ելալիճնօմ, nourishment, 166.
 Ելից, *fem.*, a tower, pillar, 138.
 Ելից (Ելից), 116.
 Ելալիճնօմ, thunder, 156.
 Ելից Ելալիճնօմ, wild boar, 40.
 Ելիցմեւլլաճնօմ, *v. n.*, coming.
 Ելիցմեւլլաճնօմ, 50 Ելիցմեւլլաճնօմ, hitherto, 54.
 Ելիցմեւլլաճնօմ, sureties, 2.
 Ելիցմեւլլաճնօմ, an attack, fight; *dat. pl.*, Ելիցմեւլլաճնօմ, 62.
 Ելիցմեւլլաճնօմ (Ելիցմեւլլաճնօմ), I forsake; րօ Ելիցմեւլլաճնօմ, I shall not forsake, 32.
 Ելիցմեւլլաճնօմ, strength, vigour, 176.
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Ելիցմեւլլաճնօմ, 78, 104. *Vide s. v.* Ելիցմեւլլաճնօմ.
 Ելիցմեւլլաճնօմ, hero, 170.
 Ելիցմեւլլաճնօմ, child-bearing. *Vide* 112, note (6°).
 Ելիցմեւլլաճնօմ, pangs (of childbirth), 112, note (5°).
 Ելիցմեւլլաճնօմ, *gen. pl.* of Ելիցմեւլլաճնօմ, foot, 136.
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 Ելիցմեւլլաճնօմ, account, 76.
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 Ելիցմեւլլաճնօմ, 50, grievously, in grievous plight, 136.
 Ելիցմեւլլաճնօմ, to settle down in, to fit into; Ելիցմեւլլաճնօմ Ելիցմեւլլաճնօմ Ելիցմեւլլաճնօմ . . . Ելիցմեւլլաճնօմ, 12.
 Ելիցմեւլլաճնօմ (O. Ir. *congu*), I swear, 26.
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 Ելիցմեւլլաճնօմ, hill, rise; Ելիցմեւլլաճնօմ Ելիցմեւլլաճնօմ, on the rise of the strand, 124.
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 Ելիցմեւլլաճնօմ (Ելիցմեւլլաճնօմ), an onset, attack, 46.
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 Ելիցմեւլլաճնօմ, little; in phrase Ելիցմեւլլաճնօմ Ելիցմեւլլաճնօմ, almost; lit., it is little that, 140.
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 Ելիցմեւլլաճնօմ, hero, *gen. pl. dual*, 186.

ԱԴՐԱ, 3 *sg. masc.*, above him, 116.

ԱՃՇԱԾ, few, paucity, 22, 66.

ԱՃՇԱԾ, from him; O. Ir. ԱՃՍ.

ԱՃԵԾԱՐ, *gen. as adj.*, dire, terrible, 96.

ԱՃՇՄԱՐ, dire, dreadful.

ԱՇԾԱԾԱԸ, groaning, sorrowful, 58.

ԱՅՍ, notice, heed; շԱՇՇ Ս'Ա ԱՅՍ, he noticed, 94.

ԱՆԼՅՈԷ, 156. I take it to be for ԱՆԼՅՈԷ, the greater thereby: ԱՆԼԼ, *compar.* of օՆԼ, great.

ԱՆԼԼՈՒՆ, *acc. sg.* of ԱՆԼԵ, elbow, 38.

ԱՆԼԻՑ, *dat. pl.* of ԱՆԼ, all, 14.

ԱՐ, a hill, mound; ԱՐ ՈՐԱ ՇԱԾՄԱԾ, 20.

ԱՐԱՅ, *adj.*, noble, 14.

ԱՐԾԱԾԱԸ, *adj.*, dreadful, hateful.

ԱՐՇՐԱ, a wasting away; ԱՐՇՐԱ ՈՒՄՐԻՅԵ, 70. *Vide* 90, note (3^o).

ԱՐԼԱԾՐԱ, speech, 164.

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ԱՐԼԱԾՐԱՄ, to strew fresh rushes.

ԱՐՐԱՆՇԱ, *adj.*, daring, 116.

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Uip̃ra n-aimipre, 70.

ADDENDA ET CORRIGENDA.

THE following corrections of non-aspiration of *c* in MS. which occur in printed text illustrate this peculiar mannerism of our scribe :—

Page	4, line 24,	for <i>nac</i>	read <i>nač</i>
"	4, " 28,	" <i>úrluacrað</i>	" <i>úrluáčrað</i>
"	10, " 17,	" <i>façtna</i>	" <i>fačtna</i>
"	12, " 6,	" <i>meðrac</i>	" <i>meðrač</i>
"	12, " 18,	" <i>çriocao</i>	" <i>çriočao</i>
"	14, " 5,	" <i>uiriçimçil</i>	" <i>uiričimčil</i>
"	14, " 13,	" <i>neac</i>	" <i>neáč</i>
"	16, " 7,	" <i>neoc</i>	" <i>neoč</i>
"	18, " 18,	" <i>conac</i>	" <i>conáč</i>
"	18, " 19,	" <i>coicceçac</i>	" <i>coiccečac</i>
"	22, " 28,	" <i>çrioca</i>	" <i>çrioča</i>
"	24, " 22,	" <i>amac</i>	" <i>amáč</i>
"	26, " 14,	" <i>oiðce (passim)</i>	" <i>oiðče</i>
"	26, " 15,	" <i>Connacçaið</i>	" <i>Connáčçaið</i>
"	26, " 16,	" <i>çrioc</i>	" <i>çrioč</i>
"	26, last line,	" <i>çriocaið</i>	" <i>çriočaið</i>
"	28, line 11,	" <i>fiaca</i>	" <i>fiáča</i>
"	30, " 3,	" <i>viçeannað</i>	" <i>vičeannað</i>
"	34, " 8,	" <i>bennacçaiu</i>	" <i>bennáčçaiu</i>
"	34, " 12,	" <i>çimçeall</i>	" <i>çimčeall</i>
"	34, " 21,	" <i>çac</i>	" <i>čáč</i>
"	40, " 8,	" <i>çriocaið</i>	" <i>çriočaið</i>
"	42, " 18,	" <i>comaiççæaca</i>	" <i>comáčçčæáča</i>
"	44, " 12,	" <i>façtna</i>	" <i>fačtna</i>
"	44, " 16,	" <i>çionçac</i>	" <i>çiončac</i>
"	48, " 11,	" <i>poççaiu</i>	" <i>poččaiu</i>
"	50, " 17,	" <i>çimçil</i>	" <i>çimčil</i>
"	56, " 14,	" <i>apçena</i>	" <i>apčena</i>
"	58, " 7,	" <i>çnaðac</i>	" <i>çnaðáč</i>
"	62, " 12,	" <i>çrioc</i>	" <i>çrioč</i>
"	64, " 10,	" <i>poiçfioiç</i>	" <i>poičfioiç</i>
"	64, " 16,	" <i>po çneççnaiç</i>	" <i>po čneččnaiç</i>

In Parts II. and III. I have corrected the MS. reading, with the exception of *oiðce*, which may have some phonetic significance.

- Page 2, heading, *for* *curo* *read* *curo*
 „ 2, line 18, *for* *mullab* *read* *mullac*
 „ 3, „ 12, *omit* number (1) after 'bravery'
 „ 4, „ 4, *for* *ƒachaið* *read* *ƒacac*
 „ 4, „ 11, *omit* note of interrogation.
 „ 5, „ 11, *omit* note of interrogation.
 „ 6, „ 1, *for* *cunvac* *glana* *read* *cunvac-glana*
 „ 6, „ 18, *for* *cpuocnabap* *read* *coɣnabap*
 „ 8, „ 3, *for* *oc'cuababap* *read* *o'cuababap*
 „ 8, „ 19, *for* *beannaatoin* *read* *beannaatoin*
 „ 12, „ 21-22, *caimcpucacis*, *caimbealbac*. Here we have in *caim-*
cpucacis the old acc. fem. alongside the modern acc.
 „ 14, „ 25, *for* the MS. contraction *eoeo* *read* *eoeouige* I met the
 word in "Silva Gadelica," but have lost the reference.
 „ 16, „ 3, *for* *Δ inɣin* *read* *Δ inɣen* (voc.), and *sic passim*.
 „ 16, „ 28, *for* *ƒuipɣe* *read* *ƒuipɣe*.
 „ 18, „ 13, *lepan* *va* *ɣis*. *Ris* *for* *ɣisib*. O. Ir. dat. dual *in* *ib* *ɣisib*
 is lost in Mod. Irish, though the nom. and acc. dual *an* *va*
ɣis is kept. The difficulty of reconciling the sg. article *an*
 with plural *ɣisib* led to the adoption of the form *ɣis* *for*
ɣisib. Cf. also p. 12, l. 3.
 „ 23, „ 9, *for* 'affection' *translate*, *perhaps*, *literally*, 'fitness'
 „ 26, „ 15, *for* *occuabla* *read* *accuabla*
 „ 26, „ 16, *for* *ɣaet* *read* *ɣaet*
 „ 26, „ 24, *for* *ta* *read* *ti*
 „ 26, „ 25, *for* *oioebap* *read* *oioebap*
 „ 32, „ 1, *for* *poet* *read* *poab*
 „ 37, „ 9, *omit* number (1) *after* word 'contentious'
 „ 43, „ 2, *remove* note of interrogation, and *translate* 'shall be attacked'
for 'shall be given'
 „ 46, last line, *for* *coigeab* *read* *coɣab* and *omit* note (2°).
 „ 48, line 9, *for* *poet* *read* *poab*
 „ 48, „ 16, *for* *coigeab* *read* *coɣab*
 „ 49, „ 1, *for* 'all his province of Ulster' *read* 'his attack from Ulster'
 „ 49, „ 17, *for* 'your whole province of' *read* 'your attack from'
 „ 50, „ 23, *for* *oap ccionn* *read* *o'apccain*
 „ 52, „ 3, *for* *oap ccionn* *read* *o'apccain*
 „ 58, „ 2, 5, *for* *acconnaic* *read* *acconnaic*
 „ 60, „ 7, *for* *poebapɣeð* *read* *po coipɣeð*
 „ 140, „ 26, *for* *caebapɣi* *read* *caebapɣi*
 „ 146, „ 4 from bottom, *for* *cin* *read* *cin*
 „ 206, „ 2, *for* *ɣi* B.C. *read* *8i* B.C. (*circa*)

IRISH TEXTS SOCIETY.

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A

THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7s. 6d. (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Members joining the Society for the first time can still receive the Volumes published in 1899 and 1901, at the original Subscription of 7s. 6d. for each year, but these volumes will be shortly out of print.

Vol. 3 (1900) is now out of print.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

THE SIXTH ANNUAL GENERAL MEETING of the Society was held on May 10th, 1904, at 20, Hanover Square.

MR. DANIEL MESCAL, Chairman of the Executive Council, in the Chair.

The Minutes of the last Annual Meeting were taken as read, and the Hon. Secretary presented the

SIXTH ANNUAL REPORT.

The most satisfactory news that the Council has to report at this, their Sixth Annual General Meeting, is the near approach of the completion of their Irish Dictionary. Father Dinneen has carried on the work with the utmost energy and perseverance during the whole of the past year, with the satisfactory result that the volume is announced for August. The members of the Council cannot but feel the greatest satisfaction in making this announcement. The production of a thoroughly sound and scholarly Dictionary of modern Irish has for many years past been before their minds, and has occupied a great deal of their attention. The selection of a competent editor, and the raising of the necessary funds, have given them much anxious thought; and it is cheering to feel that their project has, so far as the actual production of the work is concerned, been crowned with success.

The Dictionary is completed up to the end of the letter S, and portions of the work have been submitted to competent judges, who are unanimous in their verdict as to the thoroughness and care with which the book has been compiled. It is, indeed, the first attempt to produce an analytical Dictionary of modern Irish. As will be seen from the page enclosed, it gives copious examples of idiomatic forms and uses of words, and it also points out the authority upon which rare words are included, and the part of the country in which they are found. It is being printed in Dublin by the firm of Messrs. Sealy, Briers, & Walker on Irish-made paper, and the Council desire to take this opportunity of expressing their gratification at the speed, care, and competence with which this firm is carrying through the work. The size of the book is crown 8vo., double columns, and, though it will not be unwieldy in size, the print is clear and readable.

The Council were at the beginning of the year much perplexed as to how the necessary funds were to be raised to meet the heavy cost of production—a sum which will probably amount to somewhere about £1,000. Their difficulties were lightened by the generous offers of three friends, who have shown throughout a warm and steady interest in the undertaking. The Hon. Albinia Brodrick voluntarily offered a loan of £200, and John P. Boland, Esq., M.P., and John Hill Twigg, Esq., each contributed a loan of £100 to assist in meeting this outlay. The Council desire to offer them their sincere thanks for the public spirit they have shown in this matter.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has also shown from the beginning a constant interest in the Dictionary. Of this he has given many proofs from time to time. In consequence of his support, several of the Dioceses have made efforts to raise sums of £20 each to meet his Grace's offer of £20, conditional on the raising of a sum of £400 in amounts of the same value. The results of the offer now stand as follows :—

	£	s.	d.
Diocese of Raphoe, per Most Rev. Dr. O'Donnell,			
Bishop of Raphoe	20	0	0
Diocese of Waterford, per Rev. P. Power ..	20	5	0
Diocese of Dublin, per Most Rev. Dr. Donnelly	7	0	0
O'Growney Branch of the Gaelic League, San			
Francisco	20	8	2
Gaelic League, Dublin	20	0	0
Per Rev. Timothy Lee, Adm., Limerick ..	20	0	0

(30 copies required.)

The following sums, in addition to the Archbishop's £20, have also been promised provisionally :—

	£	s.	d.
The Professors of St. Patrick's College, Maynooth	20	0	0
P. J. Boland, Esq.	20	0	0
Diocese of Ferns	20	0	0

It is greatly to be wished that these donations might be reinforced by further similar amounts to secure the Archbishop's offer, and, in particular, that the other Dioceses might be able to see their way to follow the prompt and willing example of the Dioceses above named.

Copies of the portions of the Dictionary, so far as completed, are

being forwarded to the St. Louis Exhibition, and it is to be hoped that the book will be on sale there during the autumn months.

But, while pushing on the work of the Dictionary, the Council have not been neglecting their more immediate task of publishing Irish Texts; and they wish it to be distinctly understood by their members and the public that the prosecution of the Dictionary has in no way impeded their regular work. The delay in issuing the volumes for 1902 and 1903 has entirely arisen from the difficulty which the Editors have had in completing their work; and the Council are pushing through the press, as fast as the material is handed in, the various books on their list. These volumes will be issued to members in the order in which they appear, and will be counted as the annual volumes for the years now in arrears, so that no subscriber will eventually lose his volume for any year. The Council again wish to express their regret for the unavoidable delays.

They are glad to announce that Mr. P. MacSweeney has made steady progress with his edition of the "Caithreim Conghail Clairinghnigh," and that it is now approaching completion. Of this piece O'Curry says in his MS. Catalogue in the Royal Irish Academy:—

"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duaid MacFirbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains."—H. & S., R. I. A., pp. 580-583.

Miss O'Farrelly reports that she has transcribed the whole of the manuscript of the "Flight of the Earls," and that she is devoting the larger portion of her time to this work. She has also collected a considerable amount of material for the elucidation of place-names, and other matters connected with the manuscript.

Mr. David Comyn reports that he has been working steadily at the second volume of "Keating's History." He has almost completed the revision of the text, and hopes shortly to begin printing.

No report has been received from Mr. John MacNeill.

Mr. R. A. Stewart Macalister, although he is still engaged in

excavation work in Palestine, is not neglecting his work on the "Leabhar Gabhála" for the Irish Texts Society. He writes that his manuscript is ready, so far as he can complete it away from libraries, and that he has been able to clear up several difficult passages in the poems. He has now arranged to have a transcript made of the portion of O'Clery's MS. in the R. I. A., of which he had only time to copy a part before he went abroad, and this will, he hopes, enable him to complete his edition of the main text by the autumn of this year. This will be issued in one volume; and the second volume, which will contain the old texts from the great MSS., the variants from O'Clery's readings in other MSS., and the readings of the Hardiman-O'Reilly recension, represented by the MSS. in the British Museum, besides the introduction and notes, will be issued on Mr. Macalister's return to this country in about a year's time.

Besides the above works in the course of preparation, the Council have had one or two further offers, which are now under their careful consideration.

The Council have to record, with regret, the loss through death of the following Members during the past year:—

Most Rev. Dr. Coffey, Bishop of Kerry; Professor F. York Powell; Rev. Maxwell Close; Mr. Maurice Comerford; Mr. Pierce Kent; Mr. W. E. H. Lecky; Capt. J. McArdle.

Mr. Dodd's removal to Ireland early in the year deprived the Society of its Hon. Treasurer. The Chairman, Mr. Daniel Mescal, kindly consented to fill his place, and has since been acting as Hon. Treasurer to the Society.

The adoption of the Report was moved by Rev. M. Moloney, and seconded by Mr. McCaffaley. In putting the motion, the Chairman expressed the regret of the Council that members had been obliged to wait so long for the annual publication. The Council had offered Mr. MacNeill every assistance in its power, but he had not yet completed his promised volume. Notwithstanding the delay, it was satisfactory to find that the membership of the Society had been maintained, and that the Irish people had well supported its efforts. Only twenty-two copies out of an Edition of 750 of volumes i. and ii. remained at the annual stock-taking in December; they were now practically out of print. A similar Edition of volume iii. had been out of print for

over a year. The only volume of which a good number of copies were still remaining was volume iv., "Keating's History," of which a large edition had been issued.

The Chairman spoke of the importance to Irish people of the Dictionary, and said that if the Society had accomplished nothing besides this one work, it deserved to be remembered by posterity. This work could not have been carried through without the able and steady efforts of Father Dinneen. Although the Society were endeavouring to compensate him as far as their means allowed, the value of his services could not be estimated in money.

The Report was unanimously adopted.

The Balance Sheet was then presented by Mr. Mescal :—

***Income and Expenditure Account for the Year ending
March 31st, 1904.***

Receipts.			Expenditure.		
	£	s. d.		£	s. d.
To Balance from previous year, ...	87	9 1	By Publisher, ...	28	10 0
„ Subscriptions,	147	7 3	„ „ (Liabilities from the year 1902-3), ...	43	8 0
„ Donations,	12	16 2			
			„ Salaries,	71	18 0
			„ Advertising and Sundries, ...	15	0 0
			„ Printing,	12	10 1
			„ Stationery,	4	13 0
			„ Postage,	1	17 6
			„ Postage,	2	17 9
			„ Balance,	138	16 2
Total,	£247	12 6	Total,	£247	12 6

Balance Sheet.

Assets.			Liabilities.		
	£	s. d.		£	s. d.
To Balance down (cash in Bank),	138	16 2	By Publisher,	85	15 6
„ Loan to Irish Dictionary fund,	100	0 0	„ Balance,	201	10 3
„ Share of Publisher's profit in Vols. I. & II.,	4	5 10			
„ Do. Vol. III.,	44	3 9			
„ The Society's interest in Vols. unsold,	48	9 7			
	£287	5 9		£287	5 9

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENN
Auditor.

May 2nd, 1904.

THE SOCIETY'S IRISH DICTIONARY.

Receipts and Expenditure Account for the Year ending March 31st, 1904.

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published :—		By payments already published :—	
Subscriptions, Donations, and Loans, 195 12 9		Payments to Editor (including clerical assistance), ... 250 0 0	
Loan from the Irish Texts Society, ... 100 0 0		Postage and Stationery, ... 2 6 0	
„ Receipts during year :—	295 12 9	„ Payments during the year :—	252 6 0
„ Subscriptions and Donations, ... 137 5 9		„ Payments to Editor, 100 0 0	
„ Loan, ... 200 0 0		„ „ Printer, 100 0 0	
	337 5 9	„ Balance, ... 200 0 0	
Total, ...	£632 18 6	„ Balance, ... 180 12 6	
		Total, ...	£632 18 6

Balance Account.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank), 180 12 6		By Loans, ... 412 12 0	
„ Portion of Dictionary edited and Printed, ...		„ Estimated further Expenditure (including payments to Editor, Binder, &c.) in Publishing the work, ... 643 0 0	
„ Balance, ... 874 19 6			
	£1055 12 0		£1055 12 0

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENNEDY,
Auditor.

May 2nd, 1904.

On the motion of Mr. Brophy, seconded by Mr. Greene, the Financial Statement and Balance Sheet were adopted.

In proposing the re-election of the three members of Council retiring by rotation, the Chairman said that they had just heard of the death of the founder, and first Chairman of the Society, Professor F. York Powell, Regius Professor of Modern History, Oxford. Father Moloney, in moving a formal vote of condolence, said, that while expressing the deepest sympathy with Professor Powell's family, he felt that the Society also had suffered through his loss. The interest shown by Mr. Powell from the beginning in the work of the

Society, and the assurance given to the public by his presence and sympathy, had been invaluable to the Society, while his advice had secured the establishment of the Society on the lines of sound scholarship. He hoped that the Irish Texts Society would always adhere to the traditions he had laid down.

Dr. Henry seconded the motion, and wished to associate himself with all that Father Moloney had said; and the Hon. Secretary was directed to forward a resolution, embodying the feeling of the meeting, to Miss Powell.

The re-election of Mr. Alfred Nutt to the Executive Council, and the election of the following new members:—Mr. George Greene, Mr. Finton Murphy, and Mr. T. MacSweeney—to fill vacancies caused by the retirement of Mr. Noonan and Mr. Patrick O'Shea, and the transference to Mr. Mescal of the post of Hon. Treasurer, was then proposed by Mr. McCaffaley, seconded by Mr. Buckley, and carried.

The re-election of the President of the Society, Dr. Douglas Hyde; the Hon. Secretary, Miss Eleanor Hull; and the Hon. Treasurer, Mr. D. Mescal, was proposed by Mr. MacSweeney, seconded by Dr. Henry, and carried.

It was proposed by Miss Hull, seconded by Mr. Art. O'Brien, and carried, that the following gentlemen should be elected auditors for the ensuing year—Mr. T. P. Kennedy and Mr. P. MacMahon.

DICTIONARY FUND.

LOANS TO GUARANTEE FUND.

	£	s.	d.		£	s.	d.
Irish Texts Society, ..	100	0	0	Rev. T. Carey, ..	2	0	0
Hon. Albinia Brodrick, ..	200	0	0	J. Mintern, Esq., ..	1	0	0
John P. Boland, Esq., M.P.,	100	0	0	Captain de la Hoyde, ..	1	0	0
John Hill Twigg, Esq.,	500	dols.		Rev. J. D. MacNamara, ..	1	0	0
P. J. Boland, Esq., ..	5	0	0	Oliver O'Byrne, Esq., ..	2	0	0
Dr. Mark Ryan, ..	2	0	0	Rev. M. Moloney, ..	2	2	0
Hon. Wm. Gibson, ..	5	0	0	W. A. Mackintosh, Esq.,	2	0	0
D. Mescal, Esq., ..	5	0	0	Miss A. Bolton, ..	1	0	0
C. H. Munro, Esq., ..	5	0	0	Hugh Sheran, Esq., ..	1	0	0
Michael O'Sullivan, Esq.,	5	0	0	Richard Williams, Esq.,	2	0	0
J. P. Boland, Esq., M.P.,	5	0	0	David Williams, Esq., ..	5	0	0
Miss Ashley, ..	1	0	0	H. J. MacClintock, Esq.,	1	0	0

LOANS TO GUARANTEE FUND—continued.

	£	s.	d.		£	s.	d.
J. P. Henry, Esq., M.D., ..	5	0	0	Rev. T. O'Sullivan, ..	5	0	0
J. H. Twigg, Esq., ..	5	0	0	J. St. Clair Boyd, Esq., M.D.,	5	0	0
Dr. Douglas Hyde, ..	5	0	0	Lady Gregory, ..	5	0	0
P. O'Kinealy, Esq., ..	3	0	0	A. O'Brien, Esq., ..	1	0	0
J. G. Gallagher, Esq., ..	8	3	8	W. A. Brennan, Esq., ..	1	0	0
Nathaniel Colgan, Esq., ..	2	0	0	Rev. J. A. Anderson, ..	2	0	0
H. B. Jennings, Esq., ..	1	0	0	J. P. Kennedy, Esq., ..	5	0	0
Rev. L. O'Byrne, ..	1	0	0	J. G. O'Keeffe, Esq., ..	2	10	0

DONATIONS.

	£	s.	d.		£	s.	d.
Hon. Albinia Brodrick, ..	10	0	0	T. MacLain, Esq., ..	0	2	6
Rev. Maxwell Close, ..	10	0	0	D. Hackett, Esq., ..	1	0	0
Edward Gwynn, Esq.,				P. J. Lynch, Esq., ..	0	10	0
F.T.C.D., ..	5	0	0	P. J. Foley, Esq., ..	5	0	0
Captain Bryan Jones, ..	10	0	0	G. Calderon, Esq., ..	0	5	0
Society for the Preservation				J. O'Leary, Esq., ..	0	10	0
of the Irish Language, ..	10	0	0	C. S. Boswell, Esq., ..	1	0	0
William Nixon, Esq., ..	0	7	6	Rev. John Power, ..	0	10	0
Miss E. Hull, ..	5	0	0	C. Litton Falkiner, Esq.,	1	0	0
Rev. D. O'Dea, ..	1	0	0	J. Kiely, Esq., ..	0	5	0
Edward Martyn, Esq., ..	10	0	0	Alexander Gordon, Esq.,	0	12	6
D. Lynch, Esq., M.D., ..	2	0	0	Cornelius O'Brien, Esq., ..	0	8	2
Timothy M. Healy, Esq.,				Thomas Lyons, Esq., ..	0	8	2
M.P., ..	1	0	0	Rev. J. MacDermott, ..	0	5	0
T. J. Westropp, Esq., ..	1	0	0	M. J. Dunne, Esq., ..	0	5	2
M. M. Brophy, Esq., ..	1	1	0	J. Murphy, Esq., ..	1	0	0
Rev. C. Tierney, ..	0	12	6	Miss T. A. Fox, ..	0	10	0
G. Hamilton, Esq., ..	0	5	0	Miss Breen, ..	0	10	0
D. Coffey, Esq., M.D., ..	3	0	0	Dr. Thomas Costello, ..	0	10	0
Colum Cille Branch Gaelic				Louis Purser, Esq., F.T.C.D.,	2	0	6
League, ..	0	10	0	Mrs. Hutton, ..	0	10	0
Gaelic League, Castleblayney				Professor W. F. Trench, ..	0	10	0
(one copy required), ..	0	15	0	Rev. L. Gilligan, ..	0	5	0
Gaelic League, Bandon, ..	1	0	0	Rev. πατρις τῆς ἡ-ἀλλή- ῃας, C.C., ..	0	5	0
Gaelic League, London, ..	5	0	0	<i>Irish World</i> , New York, ..	0	10	0
Gaelic League, New York,	2	0	0	Anthony Stokes, ..	0	10	0
Gaelic League, Brockton,				John F. Kelly, ..	1	2	6
Mass., U.S.A. (one copy				R. J. O'Mulrennan, ..	1	0	0
required), ..	2	1	1	Laurence Brannack, ..	1	0	0
P. MacDonagh, Esq., ..	0	5	0	Most Rev. Dr. O'Doherty,			
P. MacNally, Esq., ..	0	10	6	Bishop of Derry, ..	2	0	0
B. Hickey, Esq., ..	0	15	0				

DONATIONS—*continued.*

	£	s.	d.		£	s.	d.
R. N. Griffin,	0	10	0	Rev. Stopford Brooke, ..	2	0	0
Miss C. Horsford, ..	0	12	6	Patrick M'Manus, ..	5	0	0
William A. Power, ..	0	5	0	Dr. Michael Cox, ..	1	0	0
Kilkenny Branch Gaelic				Rev. B. Crehan, ..	0	6	6
League,	1	0	0	Oliver G. O'Connor ..	0	10	6
Rev. W. Dollard, ..	0	6	0	Diocese of Dublin, per			
P. W. O'Hanrahan, ..	1	0	0	Most Rev. Dr. Donnelly, 7	0	0	
John A. Hanrahan, ..	1	0	0				

Additional in sums of £20 received in response to the offer of
Archbishop Walsh.

	£	s.	d.
Comroe Gnóta Gaelic League, Dublin,	20	0	0
O'Growney Branch Gaelic League, San Francisco, 100 dols., ..	20	8	2
Rev. T. Lee, Adm. (30 copies required),	20	0	0
Diocese of Raphoe, per Most Rev. Dr. O'Donpall, Bishop of Raphoe,	20	0	0
Diocese of Waterford, per Rev. J. Power,	20	5	0
Diocese of Ossory, per Most Rev. A. Brownrigg, Bishop of Ossory,	20	0	0
	£120	13	2

The following sums of £20 have also been promised conditionally.

	£	s.	d.
Archbishop Walsh	20	0	0
The Professors of Maynooth College,	20	0	0
P. J. Boland, Esq.,	20	0	0
Diocese of Ferns,	20	0	0

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

IN HAND OR ISSUED.



1. **Ḑiolla an Fíuḡa** [The Lad of the Ferule].
Εαῖτρα Clomne Ríḡ na h-Ioruaíḡe [Adventures of
the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)



2. **Fled ḡricneḡ** [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic
MS. XL. Advocates' Lib., and variants from B. M. Egerton,
93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)



3. **Ḑánta Ḑodhaḡáin uí Rathaíḡe** [The Poems of
Egan O'Rahilly]. Complete Edition.

Edited, chiefly from MSS. in Maynooth College, by
REV. P. S. DINNEEN, M.A.

(*Issued 1900. Out of print.*)



4. **Foḡar Feaḡa an Éiríḡn** [History of Ireland]. By
GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Part I. forms the Society's volume for 1901.)

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5. *Duanarpe Phinn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MACNEILL, B.A.

(In preparation.)

6. *Leabhar Gabála* ["Book of Invasions"].

Edited, from three recensions, by R. A. S. MACALISTER
M.A., F.S.A.

(In preparation.)

7. *Caitheamh Congaíl Cláríngíog*, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MACSWEENEY, M.A.

(In preparation.)

8. The Flight of the Earls. By TEIGUE O'KEENAN (1607). Preserved in the Franciscan Monastery, Dublin.

Edited by MISS AGNES O'FARRELLY, M.A.

(In preparation.)

9. The Second Part of Keating's History of Ireland.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Also in progress.)



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